THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

JULY 1918

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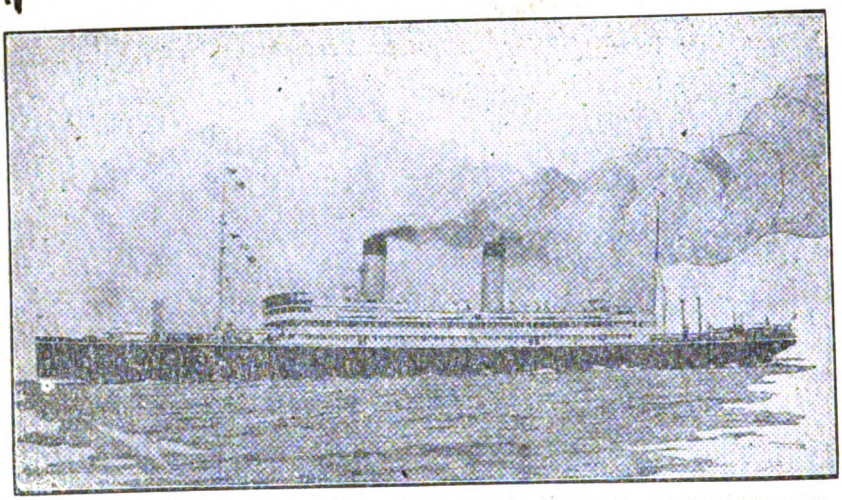

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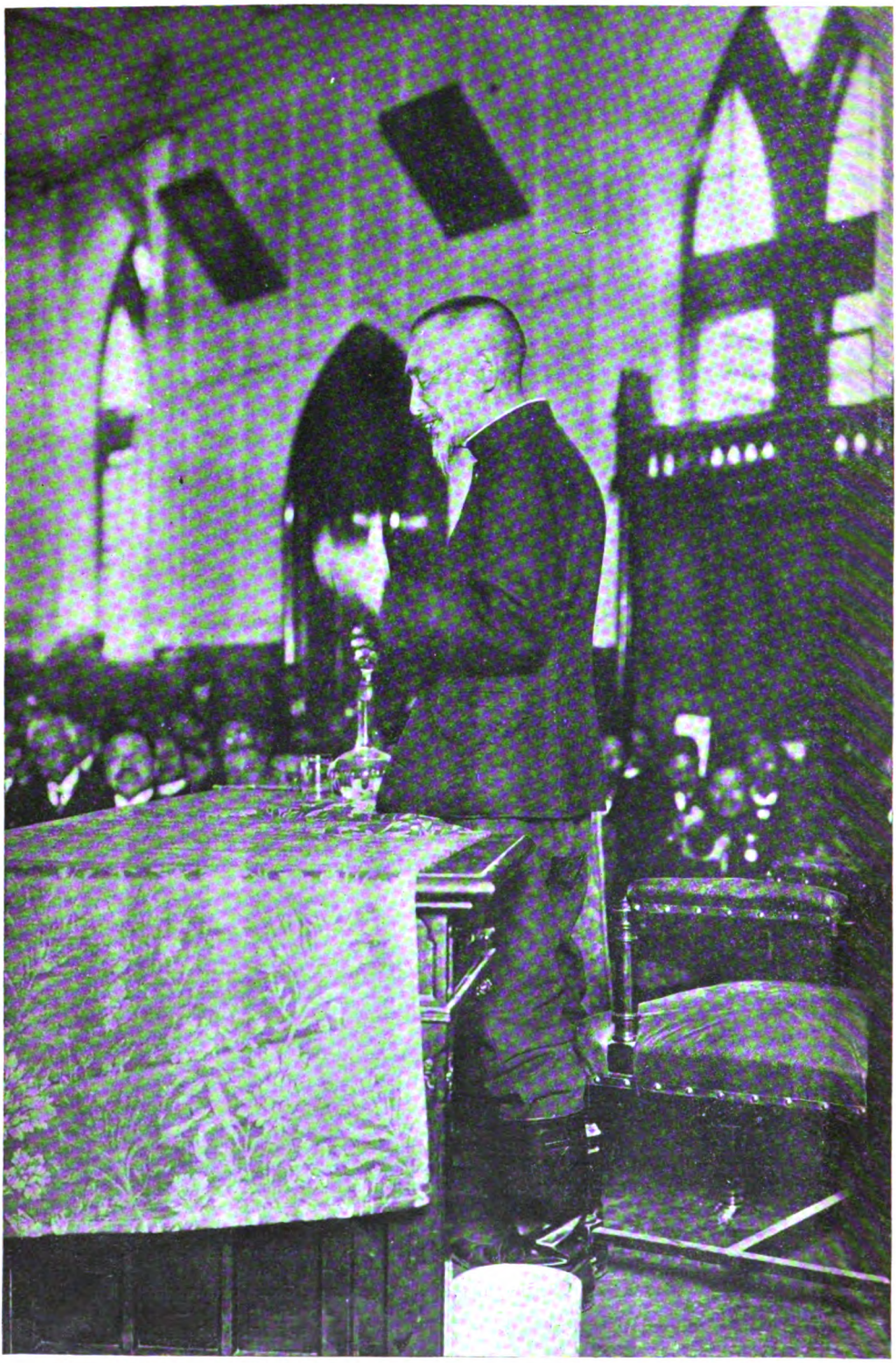

VISCOUNT TAJIRI, NEW MAYOR OF TOKYO, ADDRESSING THE DELEGATES OF THE JAPAN YOUNG MEN'S ASSOCIATION

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THE JAPAN MAGAZINE

VOLUME NINE JULY, 1918 NUMBER THREE

NEW MAYOR OF TOKYO

By S. HAYAMA

THERE are few public men in Japan that present richer materials for a character sketch than does Viscount Tajiri, the newly appointed chief magistrate of the metropolis of Japan. To begin with he combines in himself the three important qualities of being a brilliant government official, a brilliant scholar and a foremost educationalist. In all three lines he has distinguished himself to an extraordinary degree.

On the other hand Vicount Tajiri is looked upon as a man of rather remarkable eccentricity. This trait of his character has given rise to a fund of anecdote at his expense that would be too lengthy to explore. Yet in the best sense of the word he is a favourite with all who know him, and very popular in the public mind.

For the past twenty years the chief duty of Viscount Tajiri has been as president of the Imperial Board of Audit in the Department of Finance. At the same time he has not been cut off from interest in education, for he has lent his great talent and service to the students of the Higher College of Commerce by lecturing to them on Economics and Finance; and he proved one of the most interesting lecturers on the large staff employed in that institution. A remarkable feature of his lectures was that while his large classes were steadily kept in merriment by his wit, he himself always maintained the gravest demeanor and the seberest attitude. In short his wonderful acuteness of mind is wholly unconscious to himself. He is one of the few men who do not seem to know they are clever. In the early part of this year he retired from public life; and then the opportunity was seized upon to make him mayor of Tokyo, the position having been vacant since the death of Baron Okuda.

Although he gladly accepted his appointment to the mayoralty of the capital Viscount Tajiri has always fought shy of public office. He was offered the portfolio of Finance in the Katsura Ministry but declined. One of the new mayor's most remarkable characteristics is this unselfish attitude toward office.

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tion he has devoted his whole life to
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economy and finance in Japan. He is a
great reader, especially in all departments
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with education since his return from
America many years ago, and many of
the leading [illegible] have proved
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instruction as the beginning of their career.

Among other of Viscount Tajiri's
prominent characteristics are his simplici-
ty and his indifference to criticism.
No amount of attack ever disturbs
his equanimity. He is so indifferent as to
fashions in dress that he still wears the
same style that he had 20 years ago,
far from being fastidious in food he
is content to appease hunger with a few
plain rice balls. He always goes to his
office or duty on foot, even on wet days.
As the saying is it must not be supposed
that he is a man of miserly habits, nor does he
incline to eccentricity for the sake of
attracting attention. His simplicity and
frugality are the outcome of his character
and deliberate policy, which seek to make
the most of all life's opportunities. He is
very charitable, and spends much money
in supporting poor students. Some of
the poor students supported by Viscount
Tajiri and thus enabled to get a higher
education are to-day leading officials and
public men. His modesty at the same
time always prevents him from accepting
gifts from others, unless the donor
seems to demand it. He is one of the
few teachers who carefully practise what
they preach.

Such a man as Viscount Tajiri naturally
wields an immense influence. He has
numerous admirers ever ready to do his
bidding, and so he is able to accomplish
much. Even as a student in the university
he exercised a remarkable power over
his comrades, restraining the rash on the
evil, and encouraging the good to greater
attainments. He himself was an excellent
example to all in diligence and scholarship.
He led his class all through his university
career. When he entered the Department
of Finance after his graduation from the
university the officials there soon came
to have a deep regard for his character
and attainments, and it used to be said
that when Tajiri left the Department,
Tajiism remained. It is further said he
also Tajiized the Department of Audit.
It is expected that he will also bring
about important reforms in the Tokyo
municipal office.

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Ignoring all chances of fame and promotion he has devoted his whole life to efficiency and usefulness. To-day he is one of the leading authorities on national economy and finance in Japan. He is a great reader, especially in all lines pertaining to his special studies, reading western languages equally well as his own language. He has been more or less associated with education since his return from America many years ago, and many of of the leading financiers and business men of Japan look back to their days under his instruction as the beginning of their career.

Among other of Viscount Tajiri's prominent characteristics are his simplicily and his indifference to criticism. No amount of attack ever disturbs his equanimity. He is so indifferent to fashions in dress that he still wears the same style that he had 40 years ago. Far from being fastidious in food he is content to appease hunger with a few plain rice balls. He always goes to his office or duty on foot, even on wet days. At the same time it must not be supposed that he is man of miserly habits, nor does he incline to eccentricity for the sake of attracting attention. His simplicity and frugality are the outcome of his character and deliberate policy, which seek to make the most of all life's opportunities. He is very charitable, and spends much money in supporting poor students. Some of the poor students supported by Viscount Tajiri and thus enabled to get a higher education are to-day leading officials and public men. His modesty at the same time always prevents him from accepting gifts from others, unless the occasion seems to demand it. He is one of the few teachers who carefully practise what they preach.

Such a man as Viscount Tajiri naturally wields an immense influence. He has numerous admirers ever ready to do his bidding, and so he is able to accomplish much. Even as a student in the university he exercised a remarkable power over his comrades, restraining the rash or the evil, and encouraging the good to greater attainments. He himself was an excellent example to all in diligence and scholarship. He led his class all through his university career. When he entered the Department of Finance after his graduation from the university the officials there soon came to have a deep regard for his character and attainments, and it used to be said that when Tajiri left the Department, Tajirism remained. It is further said he also Tajiri-ized the Department of Audit. It is expected that he will also bring about important reforms in the Tokyo municipal office.

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Viscount Tajiri is a Kyoto man, born there in 1850, his father, Jihei Tajiri, having been a samurai of the Kagoshima clan. As a young man Viscount Tajiri first came into notice by publishing a pamphlet on the necessity of a more powerful navy for national defence. Young Tajiri entered the naval school at Kagoshima, but not being able to ge t enough instruction in the English language there, he resolved to go up to Yedo, where he entered the Keiogijuku University, but soon he left there, as most of the students were merchant class, and he went to the Kaisei School. This he also left and entered the newly established naval college; and from there he passed to the University.

In 1871 the Kagoshima clan decided to despatch a number of promising young men abroad to study and young Tajiri was among those sent to the United States. First he entered a school in New York; but thinking himself treated too much a like child there, he went to a college at New Brunswick, New Jersey. Later he proceeded to the High School at Hartford. After a year, however, the Kagoshima clan called back its students, and young Tajiri was in despair at having to abandon his foreign studies just when he was beginning to make some progress. He related his difficulty to the head of school and got so much sympathy that the president of the school offered to defray his expenses if he remained. Thus he was enabled to remain in America and go on with his study. In a year, unfortunately, the director of the High School died, but the Church to which he belonged at once determined to take his place in the support of young Tajiri. Finally graduating from the High School Tajiri entered Yale University, where he found a number of his fellow countrymen engaged in the study of law, among them being the late Dr. Hatoyama.

Viscount Tajiri decided to take up the study of economics and finance, believing it to be his mission in life to teach those subjects. He took both the pass and the honour courses in these subjects. After graduating he revisited Hartford to bid farewell to his kind friends there who had proved such valuable benefactors to him, having assisted him for so many years. In July, 1879, he left America for home. On arriving in Japan he found Marquis Matsukata as Minister of Finance, and he accepted a position under him in that department. He was promoted successively to be head of the Debt Department, the Banking Depart-

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ment, to be Vice-Minister of Finance, rendering distinguished service in the latter capacity especially during the war with China. He was Viscount Itagaki who organized the Progressist party and managed the political finances of the country. Indeed this people looked upon Viscount Itagaki as the visible Hypostasis of Finance. Such persons personate as Mr. Shoda, the present Minister of Finance, Dr. Soyeshima, Financial adviser to China, Dr. Soyeda, Mr. Watanabe, Consul under Viscount Itagaki. In these Viscount Itagaki became President of the Board of Audit, and I believe has done quite a wonderful work too, as controller of all the financial sections of the government. He never allowed any irregularity however small, to pass, and was held in great awe by the various cabinets.

Tokyo is regarded as very fortunate in being able to secure such a man as Viscount Itagaki for its mayor; and in appointing him the city has conferred an honour on itself. He said that he would not have consented to accept the office had there been any other candidate in sight. It is still hoped that Viscount Itagaki will long remain in America to complete his studies in order that he may return to Japan for many years to come, and devote the whole of his energies to the service of his country. The city may be certainly congratulated on having secured the services of such a man. It is now long years since he left Japan, and those forty years he has spent in the most devoted and efficient service to this country. If the Japanese who befriended the young student in the days of his need do not succeed in their good intentions by educating so good a man

ment, to be Vice-minister of Finance, rendering distinguished service in the latter capacity, especially during the war with China. It was Viscount Tajiri who organized the finances of the war and managed the postbellum finances of the empire. Indeed most people looked upon Viscount Tajiri as the whole Department of Finance. Such famous financiers as Mr. Shoda, the present Minister of Finance, Baron Sakatani, Financial adviser to China, Dr. Soyeda, Mr. Wakatsuki, all served under Viscount Tajiri. In time Viscount Tajiri became head of the Board of Audit, and there he has done quite a wonderful work too, as controller of all the financial sections of the government. He never allowed any irregularity however, small, to pass, and was held in great awe by the various cabinets.

Tokyo is regarded as very fortunate in being able to secure such a man as Viscount Tajiri for its mayor; and in appointing him the city has conferred an honour on itself. He said that he would not have consented to accept the office had there been any other candidate in sight. It is said that when Viscount Tajiri was leaving his friends in America he expressed deep gratitude for their kindness in enabling him to complete his long course of study in that country and that he thought that because he was a Japanese far away from them it might never be in his power to requite the kindness he had received. The only way he could repay their kindness would be to render good service to his own country. This he certainly has done. It is now forty years since he left America; and those forty years have been spent in the most devoted and efficient service to this country. If the Americans who befriended the young student in the days of his need desired in so doing to confer inestimable benefit on Japan, they could have chosen no better way to succeed in their good intention than by educating so good a man.

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AMERICA AND JAPAN

By Dr. E. UYEHARA, M. P.

(PROFESSOR IN THE MEIJI UNIVERSITY)

ONE of the difficulties facing the Japanese in their effort to understand America is that they are apt to judge others by themselves; which naturally leads them into error regarding other nations whose history and political ideas are so different from those of Japan. In Japanese history daimyo stood against daimyo, and frequently they had war with one another in the feudal days, as they were always trying to expand their territories. The same tendency appears in modern Japan, emphasised no doubt by our increase of population, so that we are liable to be misunderstood by outsiders as holding to imperialistic notions. The Japanese are thus disposed to regard the present enormous expansion of armament in America as an indication of imperialistic ambitions on the part of the United States.

It is unnecessary to say that the great increase of armament in America is due to the needs of war. Indeed America would be unable to take her place as an ally in the struggle going on in Europe without such growth of armaments. There appear to be two tendencies or opinions in America, however, one to the effect that the stress laid on increase of armaments is the result of undue influence from munition manufacturers and capitalists; while the other view is that the increase of armaments is due altogether to the needs of the moment in connection with the war. The latter is the view held by President Wilson, and supported by the vast majority of the American people. But the enormous expansion of army and navy in the United States is a matter of utter astonishment to most of the Japanese, and even alarming to some. We should, of course, be very careful not to misunderstand America at such a time of emergency as this.

Our main consideration is what to expect from America after the war. There is a growing conviction in Japan that since America may come out of the war more powerful than any of the other belligerents she will probably try to expand her interests on the Pacific, which, on account of her great equipment and wealth, she will be well able to do. That American commercial and industrial interests should expand on the Pacific is only a matter to be expected. No exception can be taken to this. But that

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America will also take an aggressive stand and try to increase and support her interests in a *military way*. I do not believe. Even before the war there was an active movement in the United States for increase of armament, led chiefly by such men as Mr. Roosevelt; but this party is now working harmoniously with the Wilson party, which advocates increase of armament for peaceful purposes only.

The fact that the power of Mr. Roosevelt and the militaristic faction in America has not become more popular since the war shows how the feeling in that country is not really aggressive or militaristic. In fact the whole purpose of America's going into this war is to overthrow militarism, of which Germany is the world's greatest exponent. The victory of the Entente to enforce peace formed in America by professors, Christians and business men also proves that the spirit of the country has no sympathy with militarism or imperialism. The organization even urges on the war for the purpose of hastening the end of war and the overthrow of military despotism.

There is no doubt that victory for the Allies will mean a peaceful for the world. The fact that President Wilson and his ideas are proving increasingly popular indicates the direction of public sentiment in America. This may be taken to suggest the direction of feeling in America after the *war*. Another sign of the way things are moving in the United States is the defeat of Mr. Mitchell as a candidate for reelection as mayor of New York just because he was suspected of militaristic tendencies. His high character and successful record could not save him from the suspicion of standing for capitalism.

Some Japanese misunderstand American's interest in Russia, and are suspicious of all attempts at investment of American capital in Siberia. It is also said that America was strongly opposed to the despatch of Japanese troops into Siberia. These ideas indicate a further misapprehension of American aims. America naturally invests capital wherever there is an opening. And if America is opposed to any military intervention in Siberia it is because she thinks such a policy best for the Allies and the war. It is said America is ready to make the Philippines independent if Japan and England are ready to guarantee their permanent independence. Had America been a country of aggressive principles it would have been very easy for her to have annexed Mexico which has given her so much trouble. Despite her suffering and the murder of her subjects she has never even shown a sign of wanting to annex Mexico. America has no more interested or aggressive designs in China and Russia than she had in Mexico. Her interests in these countries are wholly economic. If the present system of government in China and Russia is established firmly

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America will very naturally rejoice, as it would be a confirmation of the American system. But why not? Does not any country rejoice to see its principles confirmed in practical experience.

If there are any Americans who entertain suspicions as to Japan's ambitions in Russia it is to be hoped that steps will be taken to dispel their delusion. Japan will send troops to that country only if necessary for the protection of her proper interests and to ensure the peace of the Far East.

American policy after the war will not be left to American opinion alone, as America will have to abide by the results of the war. Some Japanese hold that this war will not destroy German ideas of militarism and that after peace is concluded all nations will go on building up armaments even more than before the war, and Germany most of all. But I am inclined to believe that in Germany there will be a popular movement against armaments. Had so intelligent and industrious a people as the Germans devoted their scientific and other agencies to commercial and industrial purposes it would have been of much greater benefit to their country than war can ever bring. After witnessing the havoc that war has wrought on Germany surely all the sane people of that country will have had enough of it and the militarist notions that brought it about. If they went a better proof of the failure of their policy it is hard to see how they could get it. Had Germany placed the interests of humanity above those of selfish greed and inordinate territorial ambition she would have won the veneration of mankind and become a leader of nations. Instead she has chosen to throw her own people and other nations into misery. This must inevitably teach the Germans and all other nations that aggressive militarism is a failure. How could it well be otherwise, seeing it is inconsistent with modern civilization and the dictates of humanity! The nation that adopts a militarist policy in future will be cursed by the world. Although America has not suffered from the war to the same extent as the other belligerents, she knows enough to abide by her determination to oppose militarism and keep it out of her policies after the war. Even were she to change she could not afford to go against the general belief of the world.

Thus it will not be so difficult as some imagine to ascertain just how America will use her increased armament in future. Her great army and navy will not be employed as a menace to others and Japan need have no fear.

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America will very naturally rejoice as it would be a confirmation of the American system. But why not? Does not any country rejoice to see its principle confirmed in practical experience.

If there are any Americans who entertain suspicions as to Japan's ambitions in Russia it is to be hoped that steps will be taken to dispel their delusion. Japan will send troops to that country only if necessary for the protection of her proper interests and to ensure the peace of the Far East.

American policy after the war will not be left to American opinion alone, as America will have to abide by the results of the war. Some Japanese hold that the war will not destroy German ideas of militarism and that after peace is concluded all nations will go on building up armaments even more than before the war, and Germany most of all. But I am inclined to believe that in Germany there will be a popular movement against armaments. Had not militarism and industrialism as typified by Germany developed their selfish and ruthless policy to commercial and trade rivalry, as it would have been of much greater benefit to their country than war can ever bring. After witnessing the havoc that war has wrought on Germany surely all the same people of that country will have had enough of it and the militarist notions that brought it about. If they want a better proof of the failure of their policy it is hard to see how they could get it. If Germany placed the interests of humanity above those of self's greed and inordinate territorial ambition she would have won the veneration of mankind and become a leader of nations. Instead she has chosen to throw her own people and other nations into misery. This must inevitably teach the Germans and all other nations that aggressive militarism is a failure. How could it well be otherwise, seeing it is inconsistent with modern civilization and the dictates of humanity? The nation that adopts a militarist policy in future will be cursed by the world. Although America has not called there the war to the same extent as the other belligerents, she knows enough to abide by her determination to oppose militarism and keep it out of her politics after the war. Japan were she to change her course not afford to go against the current of the world.

Thus it will be seen that [illegible] ing to [illegible] will [illegible] Her [illegible] every [illegible] Japan need have no fear

A SCHOLAR'S DUST BIN

By K. HAYASHI

At Koishikawa in the northern section of Tokyo there is an old Buddhist temple known as the Kōkōji, of historic interest in connection with the Tokugawa family. Beyond the temple rises a hill called Tōkyōgaoka, where there is a cemetery containing the bodies of Emperors and other personages removed from Kyoto to the Shogun's capital and who happened to die while residing there as hostages. The late Prince Arisugawa and Prince Komatsu are interred there. Nowhere in the city the place is naturally lonely and the environment is appropriately solemn. In spite of this great respect one is astonished to notice on the eastern slope of the hill certain graves that seem to be neglected, the stones tumbling about in every direction. There among the trees and grass are old stones long forgotten, no one now caring to observe them except an occasional stray dog that loves itself in the wild region. Covered with moss and dust those tombs bear no memorial flowers or incense to invite a long prayer, and present a pathetic sight to the eyes of all with right feelings for the dead. This forlorn spot is commonly known as *Rakka Sōkwa*, or the Scholar's Dust Bin.

The contrast between the sacred ones lie buried on the high level terrace and the neglected ones who rest on the slope of the hill is so great as never to be forgotten by any one who knows it. It is interesting to ask what is the cause of this strange condition of affairs. Whence so much care and carelessness side by side? How does it happen that dishonour thus haunts honour!

It must be remembered that the neglected graves contain the remains of scholars that were in high estimation under the Tokugawa régime. In their lifetime they were zealously, utterly opinions that governed the conduct of the day; and under ordinary circumstances one would expect honour to follow them to the grave. But the Government to which they owed their preeminence has passed away and they with it. They were only scholars, and the scholar is not successful in any material sense. In any age the scholar receives far less than his worth, certainly far less than other avocations. The families of old scholars in Japan are notoriously poor. Nothing astonishes the western scholar more than the little account that is taken of him in Japan. He may live here for years and no one notices him. Even the Imperial University will take any one that comes along rather than seek to utilize the services of scholars residing on the spot. There is even now no very great care to get the help of the best scholarship on any given subject. And when the scholar dies he is likely to be forgotten. Though his family may erect a decent monument over him at his death, no time goes on ere relations

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AT Koishikawa in the northern section of Tokyo there is an old Buddhist temple known as the Gokokuji, of historic interest in connection with the Tokugawa family. Beyond the temple rises a hill called Toshimagaoka, where there is a cemetery containing the bodies of Imperial and other personages removed from Kyoto to the Shogun's capital and who happened to die while retained there as hostages. The late Prince Arisugawa and Prince Komatsu are intered there. Needless to say the place is carefully kept and the environment is appropriately solemn. In spite of this great respect one is astonished to notice on the eastern slope of the hill certain graves that seem to be neglected, the stones tumbling about in every direction. There among the trees and grass are old stones long forgotten, no one now coming to observe them except an occasional stray dog that loses itself in the weird region. Covered with moss and dust these tombs have seen no memorial flowers or incense for many a long year, and present a pathetic sight to the eyes of all with right feelings for the dead. This forlorn spot is commonly known as *Jusha Suteba*, or the Scholar's Dust Bin.

The contrast between the scrupulous care bestowed on the Imperial tombs and the neglect visited on the tombs of the scholars is so great as never to be forgotten by any one who has seen it. It is interesting to ask what is the cause of this strange condition of affairs. Whence so much care and carelessness side by side? How does it happen that dishonour thus haunts honour!

It must be remembered that the neglected graves contain the remains of scholars that were in high estate under the Tokugawa régime. In their lifetime they were somebody, uttering opinions that powerfully influenced the government of the day; and under ordinary circumstances one would expect honour to follow them to the grave. But the Government to which they owed their prominence has passed away and they with it. They were only scholars, and the scholar is not successful in any material sense. In any age the scholar receives far less than his worth, certainly far less than other avocations. The families of dead scholars in Japan are notoriously poor. Nothing astonishes the western scholar more than the little account that is taken of him in Japan. He may live here for years and no one notices him. Even the Imperial University will take any one that comes along rather than seek to utilise the services of scholars residing on the spot. There is even now no very great care to get the help of the best scholarship on any given subject. And when the scholar dies he is likely to be forgotten. Though his family may erect a decent monument over him at his death, as time goes on successive relations

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prove unable to keep it up and the grave falls into decay. So it has been with the sacred dead who inhabit the Scholar's Dust Bin at the Gokokuji temple. Their friends and relations are now scattered to the four winds of heaven, and no one cares for their graves.

Moreover, scholarship unfortunately is something that is not hereditary. More often the descendants of scholars are people of no brains. Certainly the scholars of the Tokugawa days left no greatness behind them: nothing to enhance the reputation of their families. The famous artist families of Japan usually had to keep up their reputation by adopting sons to succeed them; and scholars could hardly do this.

Above all, these scholars had to overcome the ignominy of having served under a régime that was hated and abandoned by the entire nation. After the Restoration the people turned away from all things and persons associated with the shogunate, and even forgot the dead amid the rapid change of loyalty. Had these been scholars who served the Imperial House their graves would be treated quite differently. In fact the more useful any one had proved to the fallen administration the more was he to be abhorred and neglected by the succeeding régime. In Japan honour is apt to cling to causes rather than to persons. Virtue is social rather than individual. A man's character and attainments can never redeem him from the disgrace of being associated with an unfortunate cause. Justice is somehow inevitably connected with good luck. Thoughtful persons may now and then pay a visit to the graves of the departed scholars of the Tokugawa days, but only to pity them in their neglected condition, not to rebuild them!

Among the more important of these abandoned tombs is one bearing the inscription Muro Kyuso. This is the name of a scholar who served under the great Mayeda, lord of Kaga. He pleaded in favour of the 47 *ronin* who avenged the death of their master, while other scholars of the day were prone to criticise them as mere rioters. His book known as the *Gijinroku* was designed to point out the true motive of the deed, and it was due chiefly to the influence of this book that the 47 *ronin* came to be regarded historically as loyal men. Kyuso, the anthor, was appointed to a high position under the 7th shogun, Iyenobu, and the next shogun, Yoshimune, continued him the same honourable treatment, frequently trusting him with administrative affairs. He died in 1734 at the age of 77. He was accorded a grand funeral and a monument was erected over his grave. To day he is one of the noble neglected!

Another interesting tomb is that of Shibano Ritsuzan. A native of Sanuki in Shikoku, his fame as a scholar reached the ears of the shogun and he was appointed a professor in the Shoheiko Academy, being a brilliant advocate of the Teishu school of Confucianism as opposed to the Kogaku school then trying to gain eminence in the shogun's capital. But Shibano Ritsuzan held his own bravely against his opponents and won the day, his teaching having taken strong hold on the masses everywhere. He passed away in 1807 at the age of seventy-four.

The tomb bearing the name of Bito Jishu is that of a man also from Shikoku, who, though he was only the son of a

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prove unable to keep it up and the system into decay. Should he wish the sacred dead who inhabit the Dust Bin it is O for a needle. Then friends and relations will be called to the bier whole of mourning, and no one cares for their graves.

Moreover, is he aware that every thing that is now in use by the common people of no future generation was the property of the Tokugawa daimyos and the Imperial Court, nothing to speak of the remainder of them? Therefore it is necessary that a people should keep up their reputation by adopting some of such things; and scholars could usually do this.

Above all, these scholars had to overcome the difficulty of having served under a regime that was hated and abandoned by the entire nation. After the Restoration the people turned away from all things and persons associated with the Shogunate, and even after the rapid change of feeling had these scholars who served the Imperial House their graves would be treated differently. In fact the name would any one had proved to the future scholars of Japan honour is apt to cling to names rather than to persons. Virtue is social rather than individual. A man's character can never redeem him from the disgrace of having served under the Tokugawa Shogunate, but only to play them in their misplaced gratitude not to read [illegible] and

Among the [illegible] of these abandoned [illegible] morning the daylight [illegible] Tsuda, the name of a scholar who served under the great Tokugawa, lord of Kuwana, plain [illegible] Tsuda [illegible] was [illegible] of [illegible] [illegible] [illegible]

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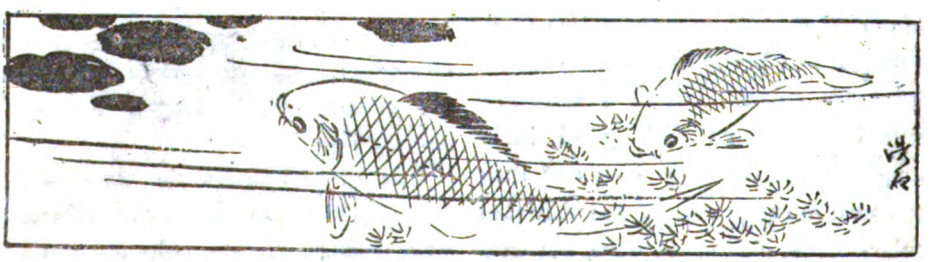
sailor and was lame in one leg, yet made a great scholar of himself, attaining a profound acquaintance with Chinese classics. He was invited to lecture in Osaka by Rai Shunsui, the father of the great Rai San-yo, and in 1789 he became a scholar under the shogunate which gave him a residence and a regular income. He was a professor in the Shoheiko academy. He lived until 1813 when he died at the age of sixty-nine.

Koga Seiri is also buried in the Gokokuji temple ground. He was a native of Chikugo and served under lord Nabeshima. The lord had made it known that if any of his retainers who had done wrong, would at once make open confession of it to him, he would pardon him. But the retainers got into a quarrel among themselves as to what wrongs they should confess. On hearing of this lord Nabeshima was indignant and severely condemned their conduct, being determined to reduce their pensions. Seiri heard of this and interceded with the lord on behalf of the retainers. His advice was rejected and he forthwith retired from the service of the lord. The latter in time came to see his error, and recalled Seiri and gave him an important position. His ability and learning so greatly impressed the shogunate that he was called to Yedo and became a professor in the Academy, dying at the age of sixty-eight in the year 1817.

In addition to the famous names already enumerated there are those of Okada Kansen and Hitomi others. None of the tombs originally set up over these scholars was very large compared with those of succeeding generations, that of Kyuso being no more than five feet five inches in height, the stone only 7 inches square. Shibano Ritsuzan's monument is seven feet high, and the stone one foot, two inches square. Both these stones are on pedestals. Bito Jishu's stone is only three feet high, and one foot, two inches square, with a double pedestal, while Koga Seiri's is about the same size. In any case the size of the tombs even originally were small beyond all proportion to the eminence of the scholars they were intended to honour.

Recently private interests in Tokyo have been considering the duty of rebuilding the tombs of these ancient worthies; and though the plan has not reached any point of practical achievement as yet, there is little doubt that it will be carried out. Certainly for the sake of respect for the worthy dead, if for no other reason, someting should be done to put these tombs in better order and redeem them from the ignominy of the Scholar's Dust Bin!



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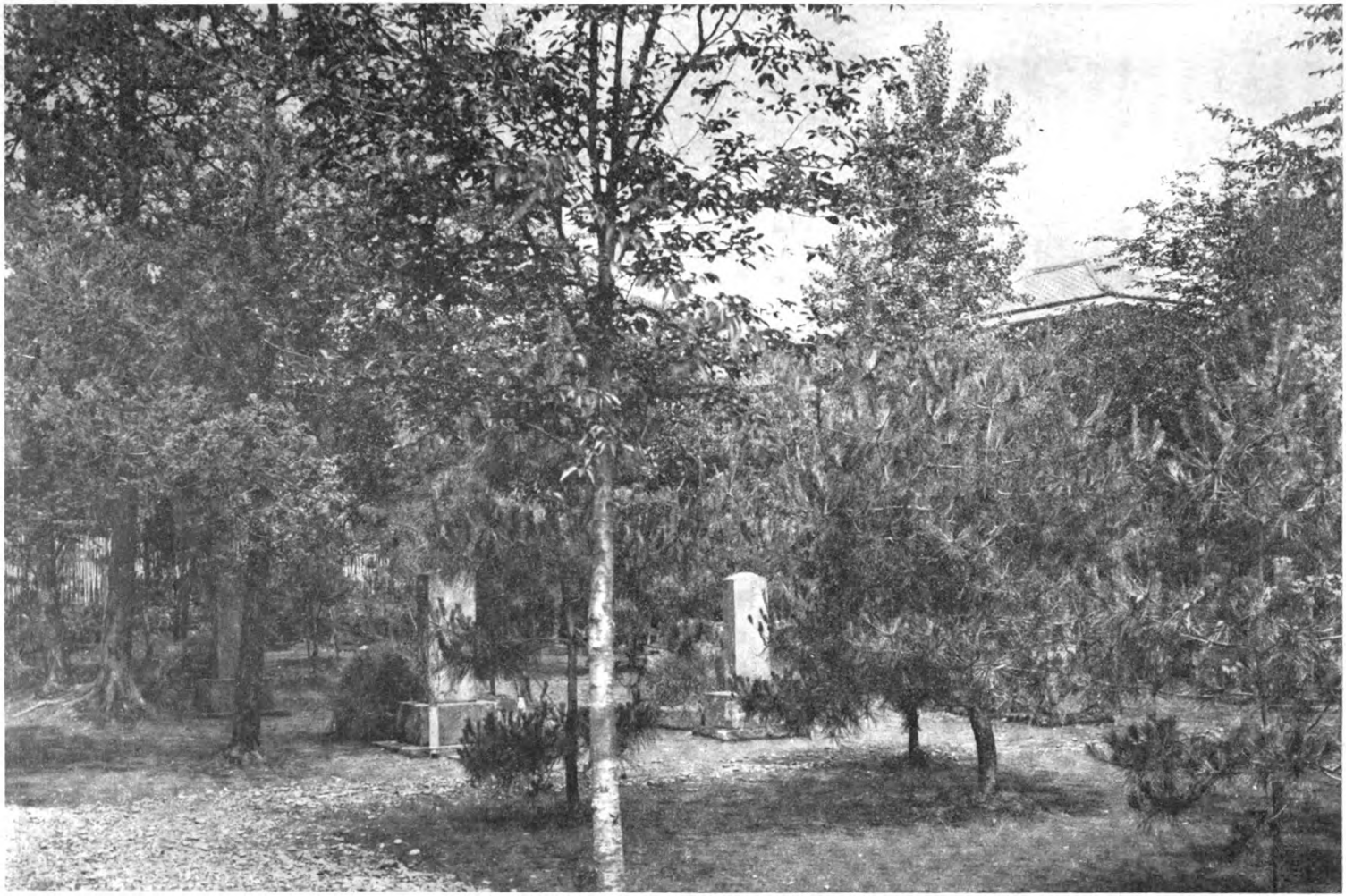

THE SCHOLAR'S DUST BIN

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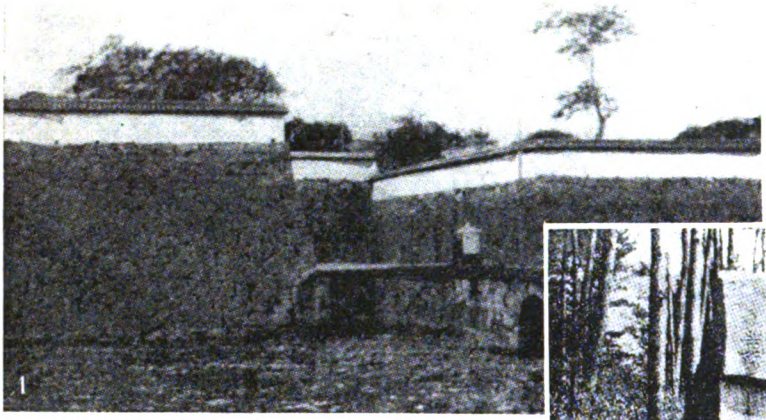

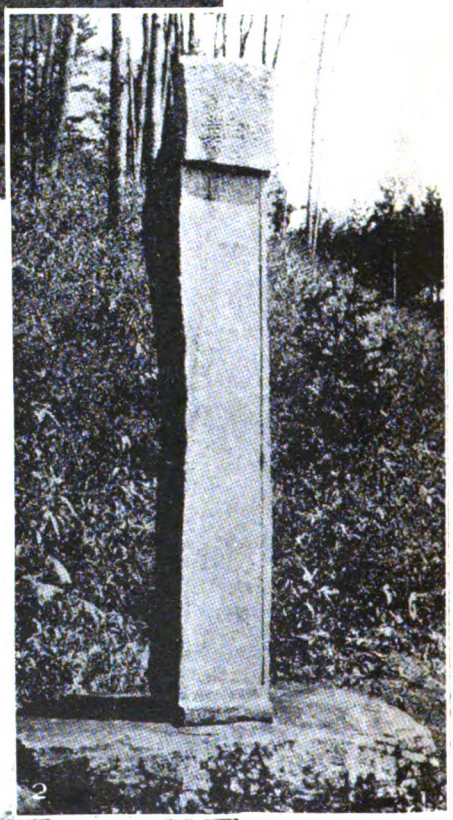

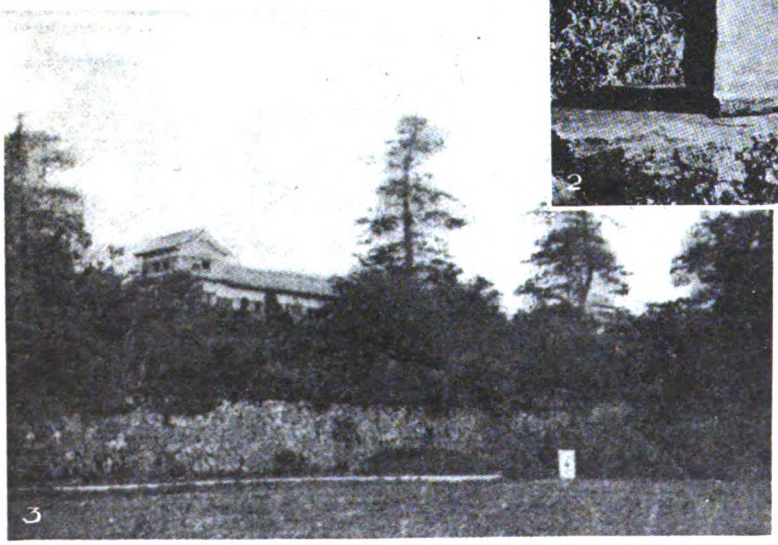

1. & 3. FUKUOKA CASTLE
2. TOMBSTONE OF KURIYAMA DAIZEN

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THE KURODA SODO

By R. KIYAMA

KURODA is the family name of the lord of Chikuzen; and in the feudal days Kuroda Tadayuki had his castle at Fukuoka, and was head of one of the largest of the clans, with an income of many thousand bushels of rice a year. At that time there was a neighbouring temple named the An-yo-ji, the chief priest of which was Shonin, a son of Kiitani Tomofusa, a relative of the Kuroda family. Tomofusa had married a daughter of one Josui who was grandfather of the daimyo Tadayuki, and had tried once to raise a rebellion against the Kurodas but was overthrown by Josui. The life of Shonin was spared on the condition that he should become a priest and retire from the world; and he finally became head of the An-yo-ji temple. Shonin was, therefore, a cousin of the daimyo.

It is related that once when Shonin was on a journey he met a hunter whose wife had died leaving him with a baby daughter. Filled with pity for the bereft husband Shonin adopted the baby girl, who, ultimately grew up to be a beautiful woman. As the rules of temple did not permit of women living there she was dressed as a boy and stopped there under a boy's name, Sadamura Kanamé. The priest in time fell in love with the beautiful girl.

One day while the daimyo was out riding, his horse took fright and ran away with its master, who would have been killed had not Shonin, the priest, stopped it in time. The lord of the fief was duly obliged for this kindness and called at the temple to express his thanks in a special manner to the priest. On that occasion the lord noticed the beauty of the boy who served tea, and asked if he might not adopt the lovely boy. But the priest declined to agree to the proposal, and said that the lad was sacred to the priesthood and was to be sent to Kyoto for his education.

Though the daimyo had to abide for the time by the decision of the priest, he could not forget the lovely boy. This lord of Chikuzen had once before taken a fancy to a likely youth and brought him up to be a noted retainer, named Kurahashi Judayuu, with an income of 8,000 *koku* of rice a year. To this man Lord Kuroda entrusted the affair of the boy at the temple. Discovering at last that the boy was a girl, his master was loth to believe him, so he sent two of his

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BY R KIYAMA

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KURODA [illegible] lord of Chikuzen, and in the [illegible] castle at Fukuoka, and was [illegible] of the [illegible] of the clans, with [illegible] income of many thousand [illegible] a year. [illegible] [illegible] [illegible]

beware!" The words had altered, the old man explained.

The daimyo paid no attention to the words of warning uttered by the dyer; perhaps he went by way of Kyoto to find the magic robe which had cured his wife's blindness. For some time after, wonderful stories were told of the prodigy, how on and after the day when she was thought to be dying, and was obliged to be cared for by the priests of Kwannon, she had recovered.

She was not required to live long, however, and departed to the abode of the Blessed Ones. She had been Kwannon's messenger on earth.

Her plan was well laid; for she made up her mind to do nothing that would prevent the daimyo from seeing her dancing. First she had been the subject of a petition at Kwannon's shrine, and as the result of a dream she had come to the daimyo's house and performed the miracle of the magic robe. By her pleasant manner and powers of entertainment she was able to persuade the old daimyo to do almost anything she wished. After some days, during which she practised in the garden, she was ready to perform before the daimyo. She had been in the house of a daimyo a long time, and knew all the ways of the household. Knowing, as she did, that the daimyo was fond of dancing, she had provided herself with the dress and fan of a dancing-girl.

Dressed in the robe of the Kwannon and with the fan in her hand, she danced before the daimyo. She danced as she had never danced before, and as she danced she sang. The song was one which she had composed herself, and was about the Kwannon of Nagoya. The daimyo paid no attention to the words of warning uttered by the dyer; perhaps he went by way of Kyoto to find the magic robe which had cured his wife's blindness. For some time after, wonderful stories were told of the prodigy, how on and after the day when she was thought to be dying, and was obliged to be cared for by the priests of Kwannon, she had recovered.

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servants to secure proof positive of the fact. The method adopted by the two men was peculiar but quite practical. They staggered into the garden where they saw her sitting, pretending to be drunk, and when she ordered them to go out they jostled against her, intentionally touching her breast to find out if she had the breasts of a woman. Convinced that she was a woman the two men went back to their master and affirmed that there was no doubt of it.

When Lord Kuroda heard that he had been thus deceived by the priest he was not a little displeased and immediately summoned the holy man into his presence. The priest, anticipating some misfortune, allowed the pretty girl to escape to her father's house, and then proceeded to the castle of the daimyo, where he was placed under arrest by the guards. The lord, after examining the priest, severely reprimanded him and put him to cruel torture. According to tradition the poor priest was cut on the back and boiling lead poured into the wounds.

The old priest died as a result of this treatment; and when dying he glared at the lord of Chikuzen and said: "Though we are cousins you have treated me in the most cruel and inhuman manner merely because I balked you in satisfying your lust on innocence. My father, Tomofusa, was killed by your frandfather and your father. I should have had to take revenge on you but that I was a priest. For the sake of my holy office I endured you; and also for the sake of humanity. Nevertheless you took no notice of my good will but have dared to return me such malicious treatment for my goodness. But you will suffer for this! So beware!" The words just uttered, the old man expired.

The daimyo paid no attention to the words of warning uttered by the dying priest, but went his way and sought to find the pretty maiden who had run away to hide with her father. For a considerable time her whereabouts were unkown to the public. Kurahashi persisted in the search, however, and at last discovered where she was. So the girl was brought to Tadayuki, the daimyo, and was obliged to become his concubine, under the name of O-Hidé.

She was never reconciled to her lot, however, and determined to take drastic steps for her freedom. She looked upon her master as the murderer of her foster-father, Shonin, the priest. It was her duty to take revenge.

Her plan was well laid; for she made up her mind to do nothing rash but gradually to bring about the ruin of the daimyo. First she had him raise her father to the position of a samurai under the name of Sadamura Yajibe, with an annual income of 2,500 bushels of rice. By her pleasant manner and power of blandishment she was able to persuade the old daimyo to do almost anything she wanted. Her own father, though raised to a high position in the Kuroda clan, was one with his daughter in the secret determination to take revenge for the treatment meted out to Shonin. This man had once been the retainer of a daimyo who had been ruined by Kuroda, and for that reason also he wanted to take revenge. Therefore he joined with his daughter in leading the daimyo into various difficult positions.

At that time there was a noted man of wealth named Ito in the district. Kuroda suddenly demanded of him a

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contribution of 10,000 *ryo* in gold, and the man naturally refused, and Kuroda confiscated all the man's property.

The 15th of July came when the feast of lanterns was to take place, and the whole country was gay with festive decorations and dancing. O-Hidé, the beautiful concubine of Lord Kuroda, ordered the occasion to be much more pretentious than usual. Great and imposing processions went through the streets and O-Hidé and the daimyo viewed them from a balcony of the castle. A plan was set on foot to have observers note the pretty girls in the procession and kindnap them into the castle for concubines, no matter to what class they belonged, high or low, rich or poor. The old lord was delighted with this plot of his fair concubine and congratulated her on it, while she showed no sign of being at all jealous of the girls thus captured for the harem. The citizens, of course, made a big row about it; but what could they do?

Near the place was a cape named Kanegasaki, or Bell Cape, so called because a Chinese ship laden with a big bell, once sank there. O Hidé next proposed that the daimyo should set about having the big bell discovered and recovered. She said it would be glorious if the bell could be pulled up by a big rope all made from the hair of women. So the daimyo ordered a collection of women's hair to be made throughout his territory. All women between the ages of 15 and 45 were to give up their hair. This order caused exceeding resentment in all directions. The collection of hair had to be suspended at the instance of one of the chief retainers who feared that the popular indignation would lead to trouble.

The vagaries and luxuries into which O-Hidé led her lord began to run away with his money and at last he was at a loss to make ends meet. A plan was set on foot to distribute amulets among the people to the number of 350,000, for the purpose of keeping away diseases, and to this each person had to contribute money. Kuriyama, the retainer who had succeeded in stopping the campaign of collecting hair, now opposed the amulet business and had a heap of the amulets burned in the street, as a proof that they could not ensure against fire.

At the suggestion of O-Hidé also, the war horses of the castle, numbering 215, were sold, as being unnecessary in time of peace and as saving some thousands of bushels of rice annually. To defeat this proposal Kuriyama bought the horses himself, for he alleged that no country could afford to be without war horses, as trouble might happen any time. O-Hidé next persuaded the lord to cast cannon from bell metal; but this took so many bells that there was another protest, led by the same Kuriyama. As Kuriyama was now found to be the chief hindrance to the ruin of the daimyo which O Hidé was striving to bring about, she made up her mind to get rid of him.

As Kurahashi, the favourite retainer of Lord Kuroda was jealous of Kuriyama, he was ready to join with the fair concubine in seeing him removed. She persuaded the lord to construct a boat of 10,000 tons; but the building of such a large vessel was prohibited in those days by the laws of the Shogun who did not permit foreign trade nor even communication with foreign countries. The concubine wanted her master to get into trouble with the shogun. O-Hidé

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Near the place was a cape named Kanegasaki, or Bell Cape, so called because a Chinese ship laden with a big bell, once sank there. O Hide next proposed that the dainyo should set about having the big bell discovered and recovered. She said it would be glorious if the bell could be pulled up by a big rope all made from the hair of women. So the dainyo ordered a collection of women's hair to be made throughout his territory. All women between the ages of 15 and 45 were to give up their hair. This order caused exceeding resentment in all directions. The collection of hair had to be suspended at the instance of one of the chief retainers who feared that the popular indignation would lead to trouble.

The vagaries and luxuries into which O-Hide led her lord began to run away with his money and at last he was at a loss to make ends meet. A plan was set on foot to distribute amulets among the people to the number of 350,000, for the purpose of keeping away diseases, and to this each person had to contribute money. Kuriyama, the retainer who had succeeded in stopping the campaign of collecting hair, now opposed the amulet business and had a heap of the amulets burned in the street, as a proof that they could not ensure against fire.

At the suggestion of O-Hide also the war horses of the castle, numbering 215, were sold, as being unnecessary in time of peace and as saving some thousands of bushels of rice annually. To defeat this proposal Kuriyama bought the horses himself, for he alleged that no country could afford to be without war horses, as trouble might happen any time. O-Hide next persuaded the lord to cast cannon from bell metal; but this took so many bells that there was another protest, led by the same Kuriyama. As Kuriyama was now found to be the chief hindrance to the ruin of the dainyo which O Hide was striving to bring about, she made up her mind to get rid of him.

As Kurahashi, the favourite retainer of Lord Kuroda was jealous of Kuriyama, he was ready to join with the fair concubine in seeing him removed. She persuaded the lord to construct a boat of 10,000 tons; but the building of such a large vessel was prohibited in those days by the laws of the Shogun who did not permit foreign trade nor even communication with foreign countries. The concubine wanted her master to get into trouble with the shogun. O-Hide

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further succeeded in having the daimyo divorce his wife, who was the daughter of an influential noble, Matsudaira Okinokami. The alleged reason for the divorce was that the child of the concubine died immediately after it was born, and the death was said to have been due to a curse uttered on it by the lawful wife of the daimyo. Lord Matsudaira was now very indignant to have his daughter sent home to him on such a pretext.

Kurayama now remonstrated with the daimyo of Chikuzen over the deeds his fair concubine was persuading him to perform, and it became so hot for poor O Hide that she committed suicide to escape. Kuriyama had many enemies who were jealous of him, however, and when he tried to reform the administration the lord ordered him to retire to his mansion. Instead of doing this he went to Yedo and brought the whole circumstances before the Shogun, showing that Kurahashi and his set were preventing the daimyo from carrying out the reforms necessary to save the fief from bankruptcy. The Shogun interfered and summoned the retainers of Kuroda to confront Kuriyama. As a result the lord of Chikuzen was obliged to abdicate and yield place to his son, many of the former retainers being at the same time dismissed. Kurahashi was condemned to commit harakiri; while Kuriyama was invited by the young lord to take a leading part in the new administration. He declined all promotion, however, as he was the means of having his old master retire. Then the Shogun ordered Kuriyama to withdraw from Chikuzen and enter the service of Lord Nambu, where he spent his remaining days in peace; and the Kuroda trouble came to an end, in 1635.

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FIREFLIES

By Dr. KANNOSUKE MIYAJIMA

(THE KITAZATO LABORATORY, TOKYO)

THOUGH the elaborate little insect we call the firefly is not peculiar to Japan it is entirely a different species from that found in other lands. Fireflies abound in all parts of Japan and propagate very rapidly. The people of the country everywhere love to see them glimmering through the trees in the evening. Poems are composed about them, parties are held for catching them and they are kept in cages as pets. The Japanese are great lovers of insects, but perhaps they may be said to have cultivated a greater intimacy with the firefly than with any other. For centuries it has been as much an object of study as of common admiration, and the writings of Japanese scientists on the subject are considered high authorities by the scholars of western countries.

Although Japanese scientists have been studying the firefly from times of old no great scientific advance was made in the subject until Dr. Watasé of the Tokyo Imperial University began to deal with the matter. He was chiefly interested in the auto-illumination of animals and insects, and was determined to ascertain the cause of the illumination. He discovered that at the very end of the insect's abdomen there is a cluster of cells covered with a thin transparent film, and from this source comes the illumination. These yellow cells glow with light on coming in contact with oxygen, the act being at the will of the insect. Between the cells are very fine tubes, and through these capilliaries there is respiration; and whenever the insect inhales air the fresh oxygen makes the yellow cells emit light through oxidation. An American scientist has recently made a similar study of the firefly and hold that there are two kinds of cells, one supplementary to the

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other; but the researches of Dr. Watasé are some ten years previous to the work of the scientist alluded to.

From their study of fireflies Japanese scientists have made some further discoveries of great importance in the realm of disease. One of these discoveries is that Nosopholа Katayama is eaten by the of larvae fireflies, this being the medium of the schist which is the cause of a dangerous disease. Dr. Watasé has not devoted much attention to the food of the firefly, nor have western scientists done so to any extent; but I have been studying this subject now for a considerable time, and have discovered that the firefly is the natural enemy of Nosopholа Katayama. And I was not led to the discovery by any scientific tradition.

In reading some ancient Japanese writings I was struck with a statement to the effect that decayed grass causes insects to emit light, and that horseduug has the same effect on certain flies and worms. Among some of the ridiculous things asserted was that fireflies were transformations of shell fish left in fresh water. The proof of this was said to be the fact that in seasons when fireflies were plentiful numerous empty shells are found in the fresh water streams, big shells being found where big fireflies abounded.

and small shells where small flies were seen. This all seemed to me quite absurd at the time. I had once seen it stated in a foreign book that the larvae of fireflies prefer swampy haunts and eat snails. So I thought that perhaps there might possibly be some connection between shell fish and fireflies in regard to the food of the latter. Unlike the European species, those of Japan, which are known as Luciola vitticollis, and Luciola pallicollis, do not eat snails, with the exception of a species in Tsushima known as the Autumn firefly. Putting all these remarkable things together I resorted to a small rivulet where fireflies abounded, and brought back some Nosopholа Katayama, and put some firefly larvae into the shells with other food. By this experiment I discovered that the two species of firefly above mentioned eat shell fish, though not one kind of shell fish only. I made various other experiments leading to interesting discoveries that are too technical for treatment here. It may be mentioned, however, that the female Luciola vitticollis lays about 100 eggs, and the Luciola pallicollis about 100 eggs, and the larvae enter the smaller Nosopholа Katayama when small, and as they grow larger they enter larger Nosopholа Katayama shells. Each larva devours the inside of one shell

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fish in three days, and one insect consumes from 60 to 100 shell fish by the time it is full grown. The larvae are quite ready, however, to eat other shell fish provided the shell be crushed so that the meat can be had with ease. It was evident to me that growing fireflies artificially would not be a difficult task. The above, with much other interesting information, I am embodying in a book soon to be published.

As to the habits and customs of fireflies they are very interesting indeed. In remarking on this point I do not wish to be held to any very great degree of scientific accuracy. At the height of the firefly season the trees of the neighbourhood are all lit up at night by the insects, to the delight of all beholding such illumination. It is such a sight as this that inspires the Japanese poet, and many a line has been indited thereon. The Japanese indulge in firefly catching chiefly in early summer evenings, the custom having been in vogue from ancient times. Assembling along a stream where the insects are plentiful the crowd uses a fan to sweep the insects into nets or cages, the competition being as to who can secure the largest number of fireflies. Such an evening passes very merrily. The insects are duly taken home and liberated one by one to see them escape into the night. During the process of capturing the insects the children sing little songs in praise of the fierfly, suggesting that the insects have accepted the invitation of the party to attend the occasion. Most of these songs, which differ in different localities, agree in inviting the insect to come to the singer's side of the stream as the water there is sweet and clear, warning that the opposite side is bitter. Catching fireflies is regarded as poetic and elegant among the people of Japan. In Japan the firefly is a symbol of the midnight oil of the student, as is also snow on a window pane.

Why such an idea arose is said to be explained by the Chinese as follows. Once in China there lived a scholar named Shain who was so poor in boyhood that he could not even purchase a candle, and so he read his books and acquired his great scholarship by the glimmer of the fireflies which he caught and kept in a thin paper bag. In view of the currency of such a legend it is not unnatural that the firefly should be a symbol of hard study. The reason why snow on a window is a sign of hard study is based on the same sort of tale about a Chinese who became a scholar by reading at night from the reflection of snow which he placed on his

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behind before dying, and one never ceases from one to the other, especially if the full ground. The leaves are quite ready, however, to cover the shell if the ground should be crushed so that it can be laid with ease. It was evident to me that [illegible] was [illegible] and that [illegible] [illegible] [illegible]

window for light; but this tale is, of course, much more fun for him than the other.

One of the most popular songs in any graduating exercises in Japanese schools is the one called The Flowers of the Birthday; which indicates the manner in which the lesson is to be conveyed. Japanese and neighbouring countries all boast themselves with their literary or social; and many literary men have symbolized the [illegible] of love by reference to the blossoming azalea or the lily-[illegible] morals like, one of the greatest songs ever [illegible] epic was in Japan, has some famous verses on the [illegible] which reads:

[illegible]

[illegible]

[illegible]

[illegible]

The picture suggested is that the lightning flashes, heavy all thrown the hour of darkness, shewing in fervent [illegible] to [illegible] very bodies [illegible] the precious [illegible] way to the [illegible]

[illegible] to say that [illegible] insects pla[illegible] [illegible] honour but [illegible] [illegible] [illegible]

window for light; but this tale is, of course, much more far-fetched than the other.

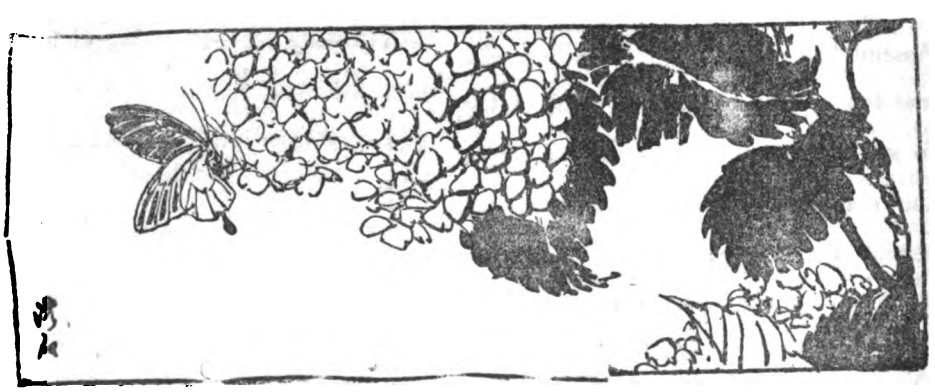
One of the most popular songs in all graduating exercises in Japanese schools is the one called The Glimmer of the Firefly; which indicates the honour in which the insect is held in this country. Families and neighbours are all bound together with firefly tradition and custom, literary or social; and many literary men have symbolized the fitful fervency of love by reference to the intermittent glow of the lightning insect. Basho, one of the greatest composers of poetic epigrams in Japan, has some famous verses on the firefly, one of which reads:

Hotarubi ya
Kusa ni Osamaru
Yoake kana!

The fireflies hide
Behind the leaves:
And dawn appears!

The picture suggested is that the light-emitting insects, busy all through the hours of darkness, glowing in fervent light, are glad to rest their weary bodies behind the grasses, giving way to the dawn of day.

It may not be out of place to say that not only do these delightful insects please man's asthetic faculty and humour but they at the same time do so innocently, harming nothing and no one; and where the *schist* disease prevails they should be protected by law and even encouraged artificially, as the best means of destroying this disease. This shows that the instinct of the Japanese through the centuries in loving and appreciating the firefly is based on scientific as well as asthetic truth, and one in which our nation may well take pride.



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1. NIGAO-É BY TOYOKUNI & KIYOMITSU 2. NIGAO-É BY TOYOKUNI
3. NIGAO-É BY TOYOKUNI

NIGAO-É OF THE ACTOR TOKUGAWA ERA

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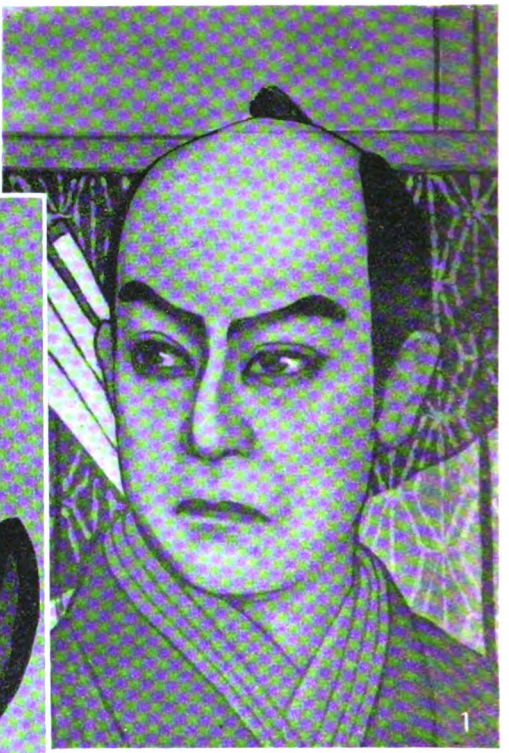

1. NIGAO-É IN OIL BY R. TANAKA. 2. NIGAO-É BY TORII KIYOTADA
3. NIGAO-É BY NATORI SHUNSEN

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NIGAO-É

By F. YAMAZAKI

THE *nigao-é* is a picture painted to represent the characteristics revealed by the actor in a play. Most of these portraits bear some resemblance to the faces, but always in a highly embelished form, so as to depict the ideal face. The *nigao-é* is painted often to emphasize the idea of an actor entertained by his lady admirers and other friends. The *nigao-é* of famous actors is usually sold as a color print, and finds sale chiefly among the friends of such actors.

Just when this custom of printing and selling idealized portraits of actors first began in Japan is not now known. In early days, however, when the life of the actor was regarded as low, such pictures had little vogue, and in their composition never commanded the talent of first-rate artists. The first painter of importance to give attention to such art was Torii Kiyonobu who died in 1702 at the age of fifty-eight.

Torii Kiyonobu had been associated with theatres from childhood through his father who painted theatrical posters. In time the father came up to Yedo and painted posters for the theatres there, chiefly for the Ichimura theatre. It was in this way that the son, Kiyonobu, became a skilled hand in portraying the faces of actors.

After Kiyonobu began to set out as an independent artist he showed the influence of his father's trade, as well as that of Hishikawa Moronobu and the style of Kaigetsudo, a noted contemporary. At first Kiyonobu made the face of Ichikawa Danjuro, a noted actor of the day, his specialty. Danjuro was distinguished for a bold and vivacious manner of acting, and the portraits of him made for color prints by Kiyonobu were accordingly as agitated as they were exaggerated. Kiyonobu became as skilled in the portraiture of the real Danjuro as he was in painting his idealized or exaggerated likenesses. As there were no other artists to compare with him in this line of painting, Kiyonobu became very popular and his color prints of actors were in great demand.

Between the years 1751 and 1763 there appeared another artist named Toriyama Sekiyen who painted the *nigao-é* of Nakamura Kiyosaburo, a famous actor of female parts at that time. His picture of the artist an Kwannon presented to the shrine at Asakusa is

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UTAGAWA

KIYONAGA

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famous. It was this picture which made the wigoto of actors popular among the Yedo folk.

Another noted painter of ukiyoé was Hokusai, a Shimbo who lived in 1758 and onwards. He was by nature fond of the wigoto of the actors in a play that was very popular at the Nakamura theatre, which acknowledgment made him famous. After that many great artists took their part in wigoto, among which one of the foremost was Toyokuni Shimbun who flourished between 1787 and 1791. Shimbun brought all the characteristics of his master to perfection, but with the breath into his portraiture of the moral nature of his day, taking the utmost pains to be true to life. His bird-and-flower pictures or landscapes had a great vogue as they were wonderfully life-like originals, especially in regard to characteristic expressions. Wigoto of the rich Ichikawa, Matsumoto Koshiro and Onoye Matsuyuki were all painted by Shun'ei. Perhaps he erred a little too much on the side of exaggeration, which made the picture seem unnatural to those unacquainted with the original; and often he was rather too true to life, bringing out the defects of his subject as well as his virtues; and this did not tend to make Shunei's pictures very popular at first. The public did not care to see the defects of their favourite actors exaggerated or made fun of in any way. To-day, however, people are ready to pay a fortune for a color print of

Shunsho's Ichikawa Danjuro wigoto made during the great actor Ichikawa Yaozo's and Otowaka Mando's profile wigoto of this wigoto of Nakamura Utaemon, perhaps the most renowned of the wigoto artists of this time was Utagawa Toyokuni, the first of that name, as he celebrated the process to something not before attained in using many kinds which carried the eye of the print Toyokuni had special rule for printing a wigoto. He used to say that the artist should begin with the nose, then the mouth and next the eyes, as in this the portrait will be naturally well drawn. He was accustomed to note each by the peculiarities of his subject on the spot and for practice them into the picture. While Shunsho endeavored to portray the peculiarities of expression revealed by his subjects on the stage, Toyokuni tried to bring out their main characteristics in action. In the painting of wigoto Toyokuni did not merely portray to a certain point, after which he seems to have lost interest and shrunk to formalism and vulgarity.

In the painting of actors' portraits Utagawa Kunisada, one of the pupils of Toyokuni, was eminently successful. When Nakamura Utaemon came to Yedo Osaka to play on the Yedo stage in 1860, Kunisada painted his portrait to

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famous. It was this picture which made the *nigao-é* of actors popular among the Yedo folk.

Another noted painter of *nigao-é* was Katsukawa Shunsho who lived in 1768 and onwards. It was he who painted the *nigao-é* of the actors in a play that was very popular at the Nakamura theatre; which achievement made him famous. After that many great artists tried their hand at *nigao-é*, among which one of the foremost was Toshusai Sharaku who flourished between 1781 and 1794. Sharaku brought all the characteristic features of his remarkable skill with the brush into his portraiture of the noted actors of his day, taking the utmost paint to be true to life. His half-length pictures of leading actors had a great vogue, as they were wonderfully like their originals, especially in regard to characteristic expressions. *Nigao-é* of the fifth Danjuro, Matsumoto Koshiro and Onoye Matsusuké were all painted by Sharaku. Perhaps he erred a little too much on the side of exaggeration, which made the picture seem unnatural to those unacquainted with the original; and often he was rather too true to life, bringing out the defects of his subject as well as his virtues; and this did not tend to make Sharaku's pictures very popular at first. The public did not care to see the defects of their favourite actors exaggerated or made fun of in any way. To-day, however, people are ready to pay a fortune for a color print of Sharaku's, as they are in great demand among European conoisseurs of Japanese art.

Such artists as Ippitsusai Buncho made themselves famous by painting *nigao-é* of the great actor Ichikawa Yaozo; and Okamoto Masafusa made a specialty of the *nigao-é* of Nakamura Utayemon. Perhaps the most renowned of the *nigao-é* artists of this time was Utagawa Toyokuni, the first of that name, as he elaborated the process to something not before attained, using very loud colors which caught the eye of the populace. Toyokuni had special rules for painting a *nigao-é*. He used to say that the artist should begin with the nose, than the mouth and next the eyes, after which the portrait will be naturally well drawn. He was accustomed to note carefully the peculiarities of his subject on the stage, and incorporate them into the picture. While Sharaku endeavored to portray the peculiarities of expression revealed by his subjects on the stage, Toyokuni tried to bring out their main characteristics in action. In the painting of *nigao-é* Toyokuni did not made progress beyond a certain point, after which he seems to have lost interest and shrunk to formalism and vulgarity.

In the painting of actors' portraits Utagawa Kunisada, one of the pupils of Toyokuni, was eminently successful. When Nakamura Utayemon came up from Osaka to play on the Yedo stage in 1803 Kunisada painted his portrait to

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the great admiration of the theatre-going public, winning for himself a reputation he had not obtained in the depiction of graver subjects. Having made a hit, the artist continued at this sort of portraiture, though his work always showed too much convention and adherence to type. His anxiety after over-coloration and decoration rather spoiled the effects which his admirers first sought in his achievements.

A pupil of Kunisada, named Kunichika, was also successful as painter of *nigao-é*; his pictures of the ninth Danjuro and of the fifth Onoye Kikugoro, the most famous actors of the day, won for him an undying reputation, though it cannot be said that his art represented more than the more defective aspects of that of his master. After this time the *nigao-é* craze seemed to decline, such color prints being unpopular. But of late there has been a tendency to revival under the auspices of features imported from Europe.

One of the leading artists in the new *nigao-e* school is Natori Shusen, whose pictures of actors vividly reveal characteristic features of countenance and action, including even the peculiarities of the subject. His paintings are not published as color prints, however, but appear mostly as frontispieces in popular magazines or as lithographic posters. Some of his pictures have been reproduced as illustration from wooded blocks without the vivid colouring of the originals.

Matsuda Seifu is another modern painter of *nigao-é*, but in pure Japanese style, yet showing considerable foreign ideas; while in oil paintings of *nigao-é* Tanaka Ryo stands first. His attempts at color-print effects in oil have been not altogether unsuccessful, producing certainly something better than the mere sketches offered by others. In modern Japan, though the color print shows some slight indication of revival, the public is more taken with woodcuts and picture postcards in *nigao-é*.

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the great admiration of the theatre going public, winning for himself a reputation he had not obtained in the depiction of grayer subjects. Having made a hit, the artist continued in this vein of portraiture, though his work always showed too much convention and adherence to type. His anxiety after overelaboration and decoration rather spoiled the effects which his undoubtedly great talent in his actor-portraits.

A pupil of Kunisada, named Kunisada II, was also successful as painter of actors; his pictures of the ninth Danjuro and of the fifth Onoye Kikugoro, the most famous actors of the day, won for him an undying reputation, though it cannot be said that he ever produced more than the more defective a pupil of that of his master. After this time the actor-craze seemed to decline, such color prints being unpopular. But of late there has been a tendency to revival under the auspices of Europeans. From Europe.

One of the leading artists in the new Meiji-era school is Nobori Shinsen, whose pictures of actors vividly reveal characteristic features of countenance and action, including even the peculiarities of the eyebrows. His paintings are not published as color prints, however, but appear mostly as frontispieces in popular magazines or as illustrations in books. Some of his pictures have been reproduced as illustrations from wood-blocks without the usual coloring of the original.

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KING MONEY

(CONTINUED)

A NEW VIEW

BY [illegible] DA BRUNE

XI

A NIS was astounded by such a proposition. Although he was perfectly conscious of the mean condition of his own clothes, he could not imagine that civilized people thus showed their wealth. Strange, how obtuse a man's mind becomes when it is a question of money! A crowd of those jaded people thinking for some new stimulus to speculation as to the exhibition. The end of it was that Anis, wearing a white suit which shrieked its cheapness together at the bottom of a dirty cotton shirt. The Tsiolo Exhibition was going on at Upper Perth; and at night it glowed under brilliant illuminations.

"What a sight!" cried Ito Ico.

"Yes," responded Pajo, "the night is really more splendid than the day."

The two girls were followed by their respective elder brothers, Ikono and Manochika.

"Aha," said the latter, "the buildings are like the dragon's palace."

"Do they not impress you?" said Ikono to Anis.

She turned and glanced at him; but Manochika, her elder brother, interrupted and asked if she were not surprised to see Anis; while Pajo waved the question of the two men.

"No," said Manochika, "it is no surprise to us, as I have seen it three times already."

"It is always a pleasure to be surprised," remarked Ikono, looking down at Pajo, who appeared to be considered: "common as always, and to have nothing to find pleasure in."

"Is that the reason [illegible]?" inquired Anis.

"Come in front a little to the right," said Manochika. "The one is in front of the left. It's just under [illegible]."

"Yes, that is so at night always," said Ikono with caution.

"And a dragon's palace," Manochika hoped on saying; and looked accepted.

"And what do you think of it?" said Manochika to Pajo.

"It is rather vulgar."

"Do you mean the architecture?"

"No, I mean your description of it as a dragon's palace."

"I suppose the is it too vulgar to call such a building a dragon's palace, Ikono [illegible]" laughed Manochika, "but it's one more [illegible]."

"Any [illegible] or not is [illegible] it is quite [illegible] [illegible]."

"And what do it is [illegible]?" asked Ikono.

"Does it become a person, perhaps?" said Pajo.

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RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

XI

ANTS are attracted by sweetness and men by novelty. Amid the struggle for existence to-day men complain of ennui. None but civilized people thus suffer from their own dullness. Strange, how civilization dulls the nerves of men! A crowd of these jaded people thirsting for some new stimulus flock together as to an exhibition. The exhibition is modern civilization which shakes its crowds together at the bottom of a bag of stimuli. The Taisho Exhibition was going on at Uyeno Park; and at night it glowed under brilliant illuminations.

"What a fine sight!" cried Ito-ko.

"Yes," responded Fujio, "the night is really more splendid than the day."

The two girls were followed by their respective elder brothers, Kono and Munechika.

"Aha," said the latter, "the buildings are like the dragon's palace."

"Do they not impress you?" said Kono to Ito-ko.

She turned and glanced at him; but Munechika, her elder brother, interrupted and asked if she were not surprised to see so fine a sight; while Fujio asked the same question of the two men.

"No," said Munechika, "it is no surprise to me, as I have seen it three times already."

"It is always a pleasure to be surprised," remarked Kono looking down at Fujio, whose eyes sparkled as he continued: "Women are always glad to have something to feel pleasant about!"

"Is that the Taiwan Building"? inquired Ito-ko.

"The one in front a little to the right," said Munechika. "That one is the finest of the lot. Don't you think so, Kono san?"

"Yes, that is so at night anyway," said Kono with caution.

"Ah, a dragon palace indeed," Munechika kept on saying; and Ito-ko acquiesced.

"And what do *you* think of it?" said Munechika to Fujio.

"It is rather vulgar."

"Do you mean the architecture?"

"No, I mean your description of it as a dragon's palace."

"Fujio san thinks it too vulgar to call such a building a dragon's palace, Kono san," laughed Munechika, "but it *is* one nevertheless."

"Any description or name is vulgar if it is quite fit," remarked Kono.

"And what of it when it is unfit?" asked Munechika.

"Then it becomes a poem, perhaps," said Fujio.

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"Because a poem does not square with reality," said Kono, to which Fujio added, "because it is higher than reality."

"Then are we to hold that a suitable adjective is vulgar while an unsuitable one is poetic?" And Munechika requested Fujio to give him some instances of unfit qualifying words or phrases.

"Just apply to my elder brother," said she. "He always knows."

Fujio looked at Kono with her piercing dark eyes, with a twinkle that suggested philosophy was an instance of unfit qualifying words, Kono's specialty being that subject.

"What is that building a little to one side?" inquired Ito-ko.

"That is the Foreign Building; and to the left is the Mitsu Bishi Building which is quite big. Now how would you qualify that building?" concluded Munechika.

"A crown of rubies," answered Fujio promptly.

"Indeed, it seems more like a watchmaker's advertisement," remarked Munechika decisively.

"It is more like the Pope's mitre," said Kono, smiling.

"Now what do you think of that qualification, Fujio san?" asked Munechika. "Perhaps you like that of watchmaker's advertisement better!"

"I like neither!"

"Are both objectionable, Fujio san?" said Munechika. "But we have no queen's crown, you know," he concluded, addressing Kono.

"Well, Cleopatara had one, replied Kono.

"Ah, how do you know that?" asked Fujio promptly.

"Why," said her elder brother, "your book shows one, does n't it?"

"Water is so much more pretty than air," remarked Ito koi rrelevantly.

"And see how that bridge is packed with people!" said Munechika, looking toward the Kwangetsu bridge over the Shinobazu pond.

As they gazed they saw three persons coming from the bridge. There was Ono, the old scholar from Kyoto and his daughter Sayo-ko. Ono was quite fashionably dressed, but the others in old style, which made him feel shabby, and so he was keeping a step ahead of them. The girl evidently did not enjoy crowds and felt weary. The three entered a teahouse of foreign style near the pond; and there they saw Kono, Munechika and the two girls.

"I say, Fujio san, there is Ono san, just behind you," said Munechika.

"Yes, I know," said she, but her head never moved. Fujio's black eyes shone strangely and her cheeks flushed hotly.

"Where is he?" said Ito-ko, turning gently.

Sayo-ko's white face looked straight ahead beside Ono's.

"He has a companion, I see," remarked Ito-ko.

"A pretty girl, too, don't you think, Ito-ko san," said her elder brother.

Fujio's eyes moved visibly.

"A pretty girl, did you say?" said Ito-ko, as she looked towards Fujio, who in turn was composed and indifferent.

"Yes" said Fujio simply and in a whisper.

But the others wondered whether she really meant "yes" or "no." Generally none can surpass a women in being able to deny in words what she affirms with her looks, and vice versa.

"Have you seen Ono's companions, Kono San?" asked Munechika.

"Yes, I have."

The men were somewhat surprised to see with Ono the girl they had seen in Kyoto. Ono and his friends soon left the teahouse.

"Ono has gone," said Munechika, gently touching Fujio's shoulder.

"Well, one always feels pleasant when surprised, and so women are usually happy," repeated Kono, for some reason or other. But Fujio bore his words in mind and felt the sting of scorn until bedtime.

XII

No profession is less remunerative than that of a poet, and yet no one needs money more. And so a poet in

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"Because a poem does not square with reality," said Kono, to which Fujio added, "because it is higher than reality."

"Then are we to hold that a suitable adjective is worth while as much as one is poetic?" And Mizuno requested Fujio to give him some instances of such qualifying words or phrases.

"Just apply to my elder brother," said she. "He always knows."

Fujio looked at Kono with his piercing dark eyes, with a twinkle that suggested philosophy was an instrument only slightly weaker, Kono's special one being that of humour.

"What is the building, a hill or—" said she? inquired Kono.

"That is the Peerless Building, and to the left is the Matsu Hotel. Which is queer, by the way. Now, how would you qualify that building?" queried Mizuno.

"A *crown* of rubies," answered Fujio promptly.

"How old is your brother?" asked Mizuno, addressing Kono directly.

"It is funny like the Popes used to be," said Kono, smiling.

"Now what do you think of Fujio's qualifying, Fujio san?" asked Mizuno. "Perhaps you like that of waterworks's advertisement better!"

"Like medicine!"

"Are you fond of tennis, Fujio san?" said Kono. "But we have to practise, you know," he coyly added.

"Why, of course I am," replied Kono.

"Ah how do you know that?" asked Fujio playfully.

"Why," said her elder brother, "your book shows, don't it?"

"Whether it is much more pretty to say," remarked Fujio, "a crown of rubies, or a ruby crown of the Peerless Building."

"A ruby crown of the Peerless Building," said Mizuno, "is the best of all."

"Yes, I know," said Fujio. "But [illegible] and [illegible] is [illegible]

"Why is [illegible]?" said Mizuno, turning [illegible]

[illegible] while Fujio looked [illegible]

"[illegible] a comparison [illegible]" said Kono.

"[illegible] you don't [illegible]

[illegible]

"[illegible] and Fuji[illegible]

[illegible] the others would [illegible] [illegible] "yes" or "no." Gingerly [illegible] to do so in words which [illegible] with [illegible] and which [illegible]

"[illegible]

"Yes, I [illegible]

[illegible] [illegible] [illegible] [

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modern times, buried in the mists of civilization, has to compose his verses on the money of others and live what life he can at the expense of his friends. It was but natural therefore, that Ono should rely on Fujio who was wealthy, and pretty as well. At least Ono hoped that she would have a good dowery coming to her on her wedding day.

For four or five days Ono did not come to see Fujio, as he was busy attending to the old scholar who had educated him. This considerably disturbed him so that he could not set his mind on study. He put on his foreign clothes and was about to go out when the maid came in and said:

"Are you going out? Please, wait just a moment."

Sayo-ko suddenly entered the room. The two sat down face to face. The girl thanked Ono for his kind attention of the evening before in taking her father and herself to see the Exhibition, adding that her father had told her to accompany Ono whenever she wished and to buy anything she liked.

"Is that so?" said Ono in surprise. "Well, now I have to go out on important business. May I buy for you what you want and bring it when I return?"

And so the old man's plan to have his daughter go out shopping with Ono and get in with him had failed. The girl returned to her father much disappointed. As she departed Ono at once went out, and hastened to the home of Fujio.

"Good morning" said he to Fujio, entering with a bright smile.

"Good morning" she replied simply, with a grave look in her eyes.

"I am sorry that I have not been able to call on you for the last few days," he explained.

"O, never mind!"

As she said no more than this Ono felt somewhat dejected.

"The weather is getting quite warm now, Fujio san," he went on, trying to make conversation.

"Yes," said she, and no more.

Ono could not very well guess the exact cause of this coldness on the part of Fujio. Was it because he had not called on her or was it because she had seen him at the Exhibition with Sayo-ko? He was anxious to get at the reason.

"I understand you visited the Uyeno Exhibition last evening," he ventured at last.

"Yes."

"It was very pretty, did you not think?"

"Yes, it was very pretty, and the men too."

"Is that so?" said Ono awkwardly.

"O, I saw a great many nice-looking people."

"I have been very busy for the last few days."

"Even in the daytime, too?" inquired Fujio.

Ono was puzzled how to answer her.

"Was the Exhibition illuminated by day also?" asked she. "You will hardly get that gold watch if you are not more diligent."

Ono was quite at a loss how to understand the drift of these remarks, and began to feel irritated.

"As my old teacher came up from Kyoto a few days ago," Ono began to explain, but she interrupted him and said:

"O, is that so? Then you had to take care of him. I went to see the Exhibition with my elder brother and Munechika san, and we had tea at a house near the pond."

"O, indeed!"

"Have you not visited the Exhibition yet? It would be nice to take your old teacher to see it. As for me, Munechika is going to take me again some time," and so she tried to rub in the name of Munechika well.

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SNOW RAVINES ON TATEYAMA

GORGES ON TATEYAMA

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STATUE OF ARIYORI IN OYAMA SHRINE ON TATEYAMA

WILD FLOWERS ON THE SIDE OF TATEYAMA

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TATEYAMA

By F. SANTO

AS the summer season approaches the lovers of mountain climbing will be thinking of objectives, and many in Japan will, as usual, be attracted towards the famous Mount Taté, or Tateyama as it is known in this country. Mountain climbing is rather a new thing in Japan, and now amounts almost to a craze. In old Japan the same idea prevailed that was conspicuous in Europe in the Middle Ages: namely, that mountains were the abode of evil spirits and all sorts of dangers, and while well worth viewing from afar, were not much to be frequented. This may have been due to the fact that outlaws often took refuge there, and superstitions as to the mountains being haunted with spirits and goblins were rife.

Tateyama is one of the peaks of the Japanese Alps; and the best time for its ascent is during the months of July, August and September. With the exception of Fujisan, this peak is one of the most popular with Japanese climbers. The peak is in the province of Etchu, and from its heights commands one of finest panoramas imaginable. The peak is not so very lofty, as mountains go, being only 2,995 feet in height; but it is surrounded by some seventy other peaks forming the Japanese Alps and presenting a scene of wild rock formation not to be seen outside of Switzerland or the Canadian Rockies. Among foreigners who have distinguished themselves in exploration of the Japanese Alps are the Rev. Walter Weston and Professor Basil Hall Chamberlain; and these regard the climb of Tateyama a great feat to accomplish. Mr. Weston's book on the Japanese Alps gives a good description of the dangers of the climb. Of course Tateyama has been ascended by Japanese climbers for centuries; but the climbers were never many, or frequent.

As one reaches the summit of the mountain the view is something far beyond words, and not equalled even by the view from the top of Fuji. The grandeur of the vista is incomparable. One gazes down into abysmal valleys some of which have never yet been trodden by the foot of man. There are snow glaciers that seem to have been there from remote antiquity. The melting snows rush over great precipices forming picturesque waterfalls, among which the Shomyo is the most beautiful. At the base of the giant peak are hot springs, too, of which Jigokudani is the most interesting, the name, "hell valley" being certainly appropriate. The noise made by the boiling cauldrons of water gushing out from the heart of the mountain is weird in the extreme. The colour tones of the seething mass are remarkable, changing from black to yellow and even bloody hues.

In the province of Etchu the mountain is held in such regard that not to have ascend it is to be accounted nobody. It

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is the verdict of geologists that Tateyama is the result of violent volcanic action in prehistoric times. It is recorded that there was an eruption of the mountain in the year 1694 A.D. when the western side of the peak was blown away; and again in 1849 there was a severe eruption which is also recorded in the region now known as Hell Valley, the ashes of the eruption falling on the surrounding villages.

Tateyama has been a shrine mountain, known as the Gyōja during last year's was erected no record exists. There is a tradition that [illegible] visited the mountain during the reign of the Emperor Jimmu Tennō, B.C. 660, and, finding it [illegible] many shrines were erected. Among the more interesting features on the mountain are [illegible] a natural bridge of rock, a waterfall [illegible] and a cave [illegible] Tateyama, and from a religious point of view is [illegible] at Kamakura the valley is most known as the Jigoku.

The flora of Tateyama is [illegible] there is [illegible] a great variety of rare specimens of plant life. On the plateau known [illegible] the wild flowers in [illegible] to be found [illegible] The road [illegible] up from the mountain is decorated with wild flowers most of [illegible] some of the plants are of great [illegible] and the [illegible] of autumn result [illegible] to obtain raw material, a special [illegible] being made of this at the town of Toyama. One of the most remarkable of the wild flowers found here is the black lily. The story is told that when Sessa Nō-rimasa killed his beautiful mistress, Sayuri, she cried out that [illegible] would avenge her death, and from that time black lilies bloomed on the mountain. Curiously it is true that the family of Nōrimasa came to a bad end under the severity of Iyeyasu. The natives believe that the spirit of the fair Sayuri is in the black lilies and the flowers are held in reverence. No one would think of picking one or even carelessly disturbing it.

The Joganji river flowing from the upper reaches of the Tateyama region is one of the six large streams flowing into the [illegible]. On clearly it is [illegible] the white trip tridus, but in spring and in the autumn it is a furious [illegible] rushing [illegible] roaring torrents and bearing its way to the lowlands. Three times the city [illegible] authorities sent a Diesel engineer to see what [illegible] could be brought under control, but when he saw the [illegible] and he [illegible] that the proposal was impossible as the whole [illegible] one long watch. The upper part of the [illegible] is known as the Shimpyō-kyō and passing a [illegible] known as the Shimpyō-dai it bursts on [illegible] great rock walls through steep ravines. The Shimpyō-kyō is one of the most beautiful in Japan, being divided into four parts, the first [illegible] being fairly long, the second and third [illegible] rather short, and the fourth and last [illegible] long, the entire [illegible] about 4,250 feet.

[illegible] where the mountain begins to [illegible] in a long [illegible] there is a tiny village called Arimine, which is not very [illegible] Kamakuraites. It is, however, quite difficult of access and the inhabitants do not cultivate acquaintance with outsiders. Most of the villagers there are quite uneducated and live after a very primitive fashion. A remarkable feature is their ignorance of the usual

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is the verdict of geologists that Tateyama is the result of violent volcanic action in prehistoric times. It is recorded that there was an eruption of the mountain in the year 704 A. D. when the western side of the peak was blown off; and again in 1839 there was a severe eruption when lava came out in the region now known as Hell Valley, the ash of the eruption falling on the surrounding villages.

Tateyama has a shrine on its summit, known as the Oyama shrine, but when it was erected no record states. There is a tradition that it was set up in the year 703 during the reign of the Emperor Bunbu by one Sayegi Ariyori; but, if so, it has been many times since rebuilt. Among the more interesting features of the mountain are its peculiar rock formations, as, for example, at Zaimokuzaka where tall basalt columns look like a forest of big trees. Much sulphur is taken from Tateyama, and from a spur of the mountain at Komurobe the valuable metal known as molybdenum is taken.

The flora of Tateyama is immense, there being a great variety of rare specimens of plant life. On the plateau known as Midagahara the wild flowers in bloom are a scene never to be forgotten. The road and pathway leading up the mountain is decorated with wild flowers most of way. Some of the plants are of medicinal value; and the makers of nostrums resort thither to obtain raw material, a special business being made of this at the town of Toyama. One of the most remarkable of the wild flowers found here is the black lily. The story is told that when Sassa Narimasa killed his beautiful mistress, Sayuri, she cried out that Heaven would avenge her death, and from that time black lilies bloomed on the mountain. Certainly it is true that the family of Narimasa came to a bad end under the severity of Hideyoshi. The natives believe that the spirit of the fair Sayuri is in the black lilies and the flowers are held in reverence. No one would thing of pulling one or even carelessly disturbing it.

The Jogwanji river flowing from the upper reaches of the Tateyama region is one of the six large streams rising in the district. Ordinarily it is a dry bed or else with a tiny trickle, but in spring and in the rainy season it is a furious rabid rashing through rocky gorges and tearing its way to the lowlands. One time the government authorities sent a Dutch engineer to see whether the stream could be brought under control; but when he saw it he exclaimed in horror that the proposal was impossible as the whole river was one long waterfall. The upper part of the torrent is known as the Shomyo river, and passing a cataract known as the Shomyo-ga-taki it hurries on between great rock walls through steep ravines. The Shomyo fall is one of the most beautiful in Japan, being divided into four parts, the first drop being fairly long, the second and third drops rather short, and the fourth and last drop quite long, the entire fall being about 480 feet.

Far up where the mountain begins to branch out in various spurs there is a tiny village called Ariminé, which is not very far from Kamitakimachi. It is, however, quite difficult of access and the inhabitants do not cultivate acquaintance with outsiders. Most of the villagers there are quite uneducated and live after a very primitive fashion. A remarkable feature is their ignorance of the usual

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religious notions and superstitions that are familiar to hill people. If the foot marks of a bird are seen on the ashes spread over the grave of the dead, they believe that the departed has turned into a bird; and if the foot marks are those of a fox or any other animal they believe the departed spirit has assumed that form. So it seems that their main idea is transmigration from human to animal life. But they hold that a good natured man will be reborn into a good animal and bad natured man into a similar animal. Fear of such a fate is their only motive to a better life.

From Tateyama extends another peak known as Tsurugisan, so steep that few have ever attempted to ascend it. On its summit stands a small shrine, which may be seen through a telescope. The natives say this shrine came down to the mountain top from heaven. In 1907 Mr. Yoshitaro Shibazaki, of the Land Survey Department of the Imperial Government, made an ascent of the mountain with gerat difficulty, and discovered that there was really no building there, but only a square rock that resembled a structure from a distance. On the top he found a cave some 6 feet deep and running some 24 feet into the summit of the mountain; and as pieces of burnt wood and cinders were found in the cave it is inferred that some person or persons must have been up the mountain in historic time. In emulation of the government officials six others have attempted the ascent of this peak since; but no foreigner has yet been up Tsurugisan. But the ascent of Tateyama is now becoming common, an average of some 8,000 persons going up annually.

There is a remarkable tradition as to how the shrine first happened to be erected on Tateyama. It is said that some 1,200 years ago there lived in Inuyama a man named Sayegi Ariwaka who was appointed lord of Etchu by the Government of the day. He had a hawk or falcon, all white, and he was very proud of his bird. He had a son named Ariyori, who at the age of 16 was a famous archer. One day while the son and his companions were playing with the falcon it escaped and flew away, to the dismay of the lads. They made due apologies to the father, but he was gravely displeased and would not allow his son to enter the house. The son set out in search of the bird hoping to be reinstated in his father's favour. On and on the lad went, further and further into the forest and up the heights until at last he was lost. Thereupon an old man with white hair and of venerable mien appeared to him and said: "The bird you seek has gone toward the southwest." The lad went that way and saw the white falcon flying across a valley and alighting on a cliff. Greatly rejoiced, he whistled for it in the usual way; and the falcon, well acquainted with the sound, flew towards the lad and perched on his hand. He caressed it in great joy and then started back. On the way he met a big bear, which attempted to attack him; and this frightened the falcon, so that it flew away again. Shooting an arrow at the bear, the lad again set out in search of the bird, But not seeing it, he followed the blood marks left by the wounded bear, which led him to a cave far up the mountain; and when he looked into the cave believing the bear to be in it, he saw a light gleaming around a Buddhist image. The image had a wound in the breast, from which blood was oozing; and so the youth fell down and apologized to Buddha for wounding the bear. The image at once

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religious notions and superstitions that are peculiar to all people. If the remains of a bird are seen on the ashes spread over the grave of the dead, they believe that the departed has turned into a bird; and if the foot marks are those of a fox or any other animal they believe that a spirit has passed over the grave. So it seems that their religion is a combination of Buddhism and Shintoism. But they hold fast a good principle and endeavor to make a good animal and lead natured man. Such is their only motive to a better life.

From Tokyoama extends another peak known as Tsurugisan, so steep that few have ever attempted to ascend it. On its summit stands a small shrine, which is by no seen through a telescope. The natives say this shrine was built to the memory of a famous hunter. In 1879 Mr. Yoshitaro Shikazaki, of the Land Survey Department of the Imperial Government, made an ascent of the mountain with great difficulty, and discovered that there was really no building there, but only a square rock that resembled a structure from a distance. On the top he found a cave some 6 feet deep and running west 24 feet to the summit of the mountain; and in a piece of burnt wood and rotten wood found in the cave it is believed that some person or persons must have been up the mountain in bygone times. In consideration of the government officials six others have attempted the ascent of the peak since; but no trace of them has been up Tsurugisan. But the ascent of Tokyoama is now a boy's every-day amusement, an average of some 8,000 persons yearly [illegible]

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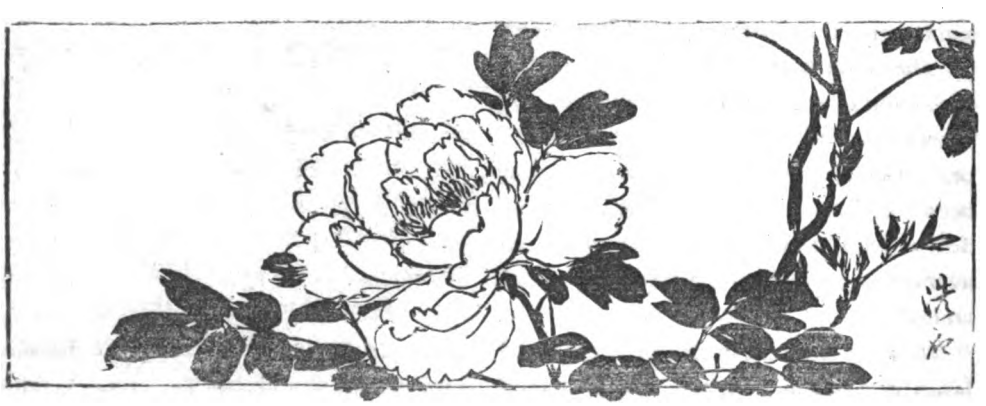
spoke and said that the young man need not apologize, as Buddha had taken the form of both the falcon and the bear to lead the young man to the mountain where Buddha wanted a shrine built commanding a maginificent view of the environment, in order to induce a great many people to come and worship there. So fine a view would much tend to purify the corrupt minds of people.

The young man hastened down the mountain and acquainted his father with all that had happened. With his father's approval the lad now entered the Buddhist priesthood and built a temple on the spot where he had seen the vision; and that is now known as the Oyama shrine on the summit of Tateyama. In climbing the mountain one comes to a cave known as Tamadono-Iwaya near the summit. This is the cave where Ariyori saw the image. A relative of the youth, Sayegi Ariyoshi, is now an official in the Department of the Imperial Household in Tokyo and is a great authority on the traditions of old Japan.

In making the ascent of Tateyama it is best to leave the train at Toyama station and take the route up the mountain road through Kamitakimachi, about ten miles from the railway. At present a fund is being collected for the purpose of erecting a bronze statue to the memory of Sayegit Ariyori, the sculptor being Mr. Hata Shokichi, of Tokyo.



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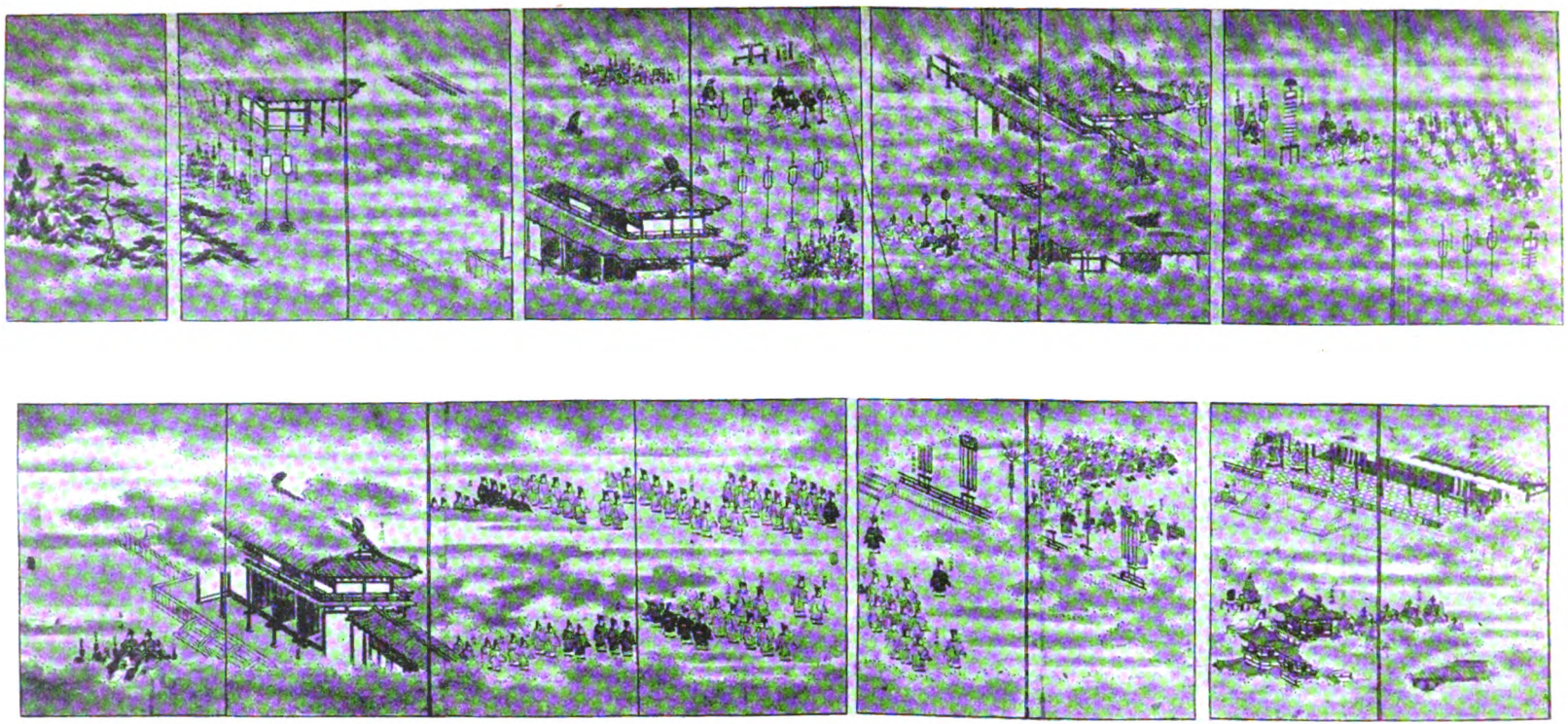

OLD PAINTING OF THE CHOGA CEREMONY

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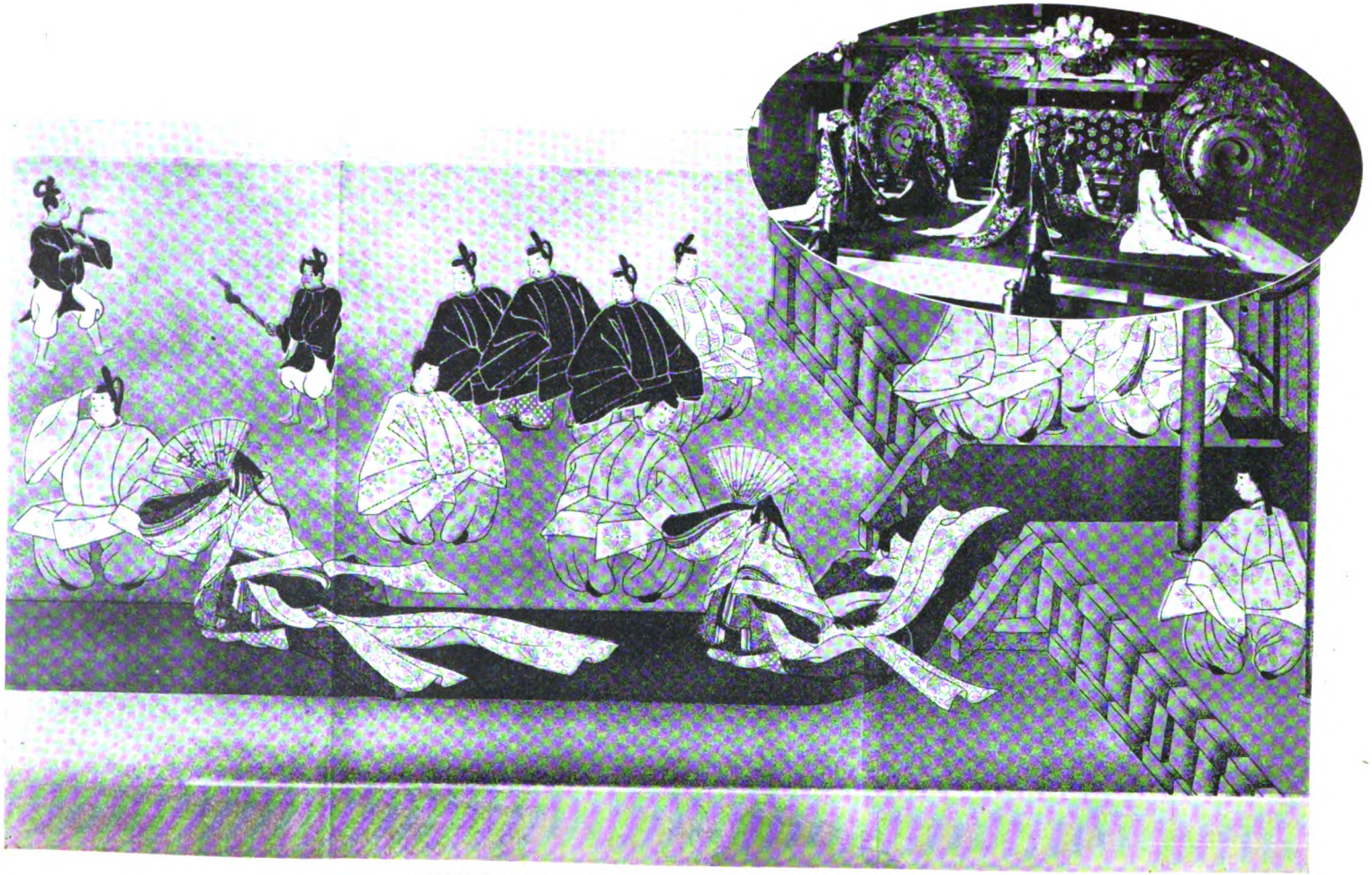

ANCIENT PAINTINGS OF THE GOSECHI DANCE

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IMPERIAL CEREMONIES FOR A YEAR

By T. IKEDA

DURING the four seasons of the year Imperial House observes carefully certain rites and ceremonies connected with the national faith and polity, which shows how Japan still tries to retain the characteristic ideas that have formed her present civilization. Some of these ceremonies have come down from a remote period, originating partly in the customs of certain localities and clans, and in time they were adopted by the Imperial House as the family or clan representing the custom happened to gain a predominating influence at Court.

One of the most ancient and interesting of these ceremonies is known as Shihohai, and still celebrated by the Emperor on every New Year's Day. His Majesty has to rise 4 a.m. for this ceremony; and purifying the body by prescribed ablutions, clean robes are put on. Then proceeding to the Imperial Shrine the gods of the four quarters of the earth are worshipped and their help invoked for the prosperity of the Japanese Empire and people for the coming year.

Immediately after the Shihohai comes the Chôga ceremony, wherein His Majesty retires to the Daigoku-den, or official office, and receives the greetings and good wishes of the officers and other officials of the Government. In former times it was the custom to relate to the Emperor at this ceremony all the happy events of the past year, and to intimate all the most happy events that were to be hoped and prayed-for for the coming year; but the Sozui ceremony, as it was called, is not now observed. In forecasting the lucky events of the year Chinese customs were resorted to, such as the signs indicated by a white pheas-

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IMPERIAL CEREMONIES

NOW A YEAR

By T. IKEDA

DURING the four seasons of the year certain ceremonies are observed which are the natural outgrowth of poetry, which show how significant it is to relate the characteristics of life as they proceed per pet civilization. Many of these ceremonies have come down from a remote period, originating partly in the customs of certain localities and clans, and in this way were adopted by the Imperial House as the family or clan representing the custom happened to in a practising influence at Court.

One of the most ancient and interesting of these ceremonies is known as Shōshi, and still celebrated by the Emperor on every New Year's Day. This Majesty has to rise at a.m. for this ceremony; and purifying the body by prescribed ablutions, clean robes are put on. Then pro-

ceeds to the Imperial Room, the gods of the hearth, and the ancestors worship pay their respects, and then proceeds to the Imperial Study for the performance of the Imperial ceremony.

Immediately after the Shōshi ceremonies the Ōdoki ceremony, wherein His Majesty receives the Daigaku-dōn, or official class, and receives the greetings and congratulations of the officers and other officials of the Government. In former times it was the custom to relate to the Emperor at this ceremony all the happy events of the past year, and to indicate all the most happy events that were to be hoped and prayed for the coming year; but the Sōsai ceremony, as it was called, is not now observed. In forecasting the lucky events of the year Chinese customs were resorted to, such as the signs indicated by a white plea-

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ant, a white tortoise, or an ill-bred rice plant.

On the last day of January also comes the Seichō, or festal ceremony, when the Emperor gives a banquet to the officials of the Government. At this time also took place the Harazaka-no-so, when a trout was presented to the Emperor, the fish being brought from Kyūshū. This custom was first observed in the year 713 A.D. in the time of the Emperor Seimu. The presentation of a trout from a distant place was regarded as a token of good luck and a sign of peace.

On January 7th came the Aoumano-Sechiye, when the Emperor attended the Tōkuan-no-Hall to see 21 white horses from the Imperial mews, after the inspection of which an Imperial banquet was given to the officials. This inspection of white horses was believed to act as a charm in keeping away pestilence, for the reason that the horse is a very active and healthy animal, and white represents the cheerfulness of spring.

The Jinshi ceremony came on January 11 to 13 when the new civil and military officials for the year were

and saw the best dancers among the Court ladies perform for the Imperial pleasure, the officials of the Court being permitted also to witness the entertainment. The Shōrai was a ceremony that took place on the 17th of the first month, when His Majesty visited the hall of state and the officers of the Imperial guards skilled in archery gave an exhibition of prowess for the entertainment of the Emperor. The Kyūkusuiin-yen was a ceremony of Chinese origin which took place on March 3rd, when Court nobles gather along an artificial stream down which wooden cups came floating; and their task is to compose a Chinese poem before the cup gets past them and then drink saké or the cup. This was one of the most attractive literary amusements of the Imperial Court. Doubtless many of these also at the same had their poems ad read by the poets.

The Kwashiwa was celebrated on the 8th of April, taking place in the Seiryōden, or Hall where the Empress for many

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ant, a white tortoise, or an eight-eared rice plant.

On the last day of January also comes the Sechiye, or festal ceremony, when the Emperor gives a banquet to the officials of the Government. At this time also took place the Haraaka-no-so, when a trout was presented to the Emperor, the fish being brought from Kyushu. This custom was first observed in the year 743 A.D. in the time of the Emperor Seimu. The presentation of a rare fish from a distant place was regarded as a token of good luck and a sign of peace.

On January 7th came the Aouma-no-Sechiye, when the Emperor attended the Horaku-in Hall to see 21 white horses from the Imperial mews, after the inspection of which an Imperial banquet was given to the officials. This inspection of white horses was believed to act as a charm in keeping away pestilence, for the reason that the horse is a very active and healthy animal, and white represents the cheerfulness of spring.

The Jimoku ceremony came on January 11 to 13 when the new civil and military officials for the year were appointed. On the 16th of January the Emperor again attend the Horaku-in and saw the best dancers among the Court ladies perform for the Imperial pleasure, the officials of the Court being permitted also to witness the entertainment. The Sharai was a ceremony that took place on the 17th of the first month, when His Majesty visited the hall of state and the officers of the Imperial guards skilled in archery gave an exhibition of prowess for the entertainment of the Emperor. The Kyokusui-no-yen was a ceremony of Chinese origin which took place on March 3rd, when Court nobles gather along an artificial stream down which wooden cups came floating; and their task is to compose a Chinese poem before the cup gets past them and then drink saké or the cup. This was one of the most attractive literary amusements of the Imperial Court. Doubtless many of these shrewd gentlemen had their poems all ready for the occasion.

The Kwanbutsu was celebrated on the 8th of April, taking place in the Seiryo-den, or a hall where the Emperor usually lived. The Tango ceremony which

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came off on May 5th was attended by the Emperor in person at the Butoku-den. A dinner was given to the Government officials, and also *kusudama*, or balls of medicine made from plants, to be hung in a room to ward off poisonous vapours and prevent the intrusion of troublesome insects! The guests at this ceremony adorned their heads with wreaths of iris as a preventive of disease. This form of Tango was evidently more aesthetic than western Tango.

The Kikkoten ceremony came on July 7th when four tables and nine lamp stands were placed in the Imperial room and also a *koto*. Incense was burnt throughout the night. This ceremony was really in worship of the star called *shokujo*, the patron of weaving, and the chief worshippers were the Court ladies who wished to become more proficient in silk spinning and weaving.

The Sumo, or wrestling fêtes, came off on the 26th of July when the Emperor attended the Jinju-den Hall and witnessed the wrestlers at practice. Then on the 28th His Majesty went to the Nan-den Hall to see the real game. There were in all seventeen contests between famous wrestlers. On the 29th the Emperor gave audience to the champions in the contest, who were known as the nukidé.

On various dates in August the Emperor inspected the horses sent up for Imperial use from the various pastures of the Empire, those rom Shinano being inspected in the 16th of the month, those from Kai on the 17th, the Ono horses on the 20th, the Musashi on the 23rd, Tachino on the 25th and Kodsuké on the 28th and so on.

The Choyo-no-yen ceremony was held on September 9th when wine with chrysanthemum petals steeped in it was drunk at the banquet. The Gosechi was a ceremony when the Emperor attended the Jonéi-den Hall on the day of the Ox in November, and ate the first rice with saké as the first fruits of the year. After which a dance was given by five girls. This ceremony was performed at the recent coronation of the present Emperor of Japan at Kyoto. The Nozaki was a ceremony in which offerings from various parts of the country were made at the Imperial tombs on a lucky day in

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come of on May 5th was attended by the Emperor in person at the Butoku-den. A dinner was given to the Government officials and also Amwakusa, or bulbs of medicine made from plants, to be hung in a room to ward off poisonous vapours and prevent the intrusion of troublesome insects! The guests at this ceremony adorned their heads with wreaths of iris as a preventive of disease. This form of Taigo was decidedly more complete than western Taigo.

The Kikkoku ceremony came on July 7th when four tables and nine lamp stands were placed in the Imperial room and also a Nyo. Incense was burnt throughout the night. This ceremony was really in worship of the star called Shichiyo, the patron of weaving, and the chief worshippers were the Court ladies who wished to become more proficient in silk spinning and weaving.

The Sumo, or wrestling fêtes, came off on the 26th of July when the Emperor attended the performances in person. Even on the 27th His Majesty went to the Nin-de [illegible] the usual [illegible] The [illegible] in all [illegible] between [illegible] wrestlers. On the 29th the Emperor gave audience to the champions in the court, who were known as the middle

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The Chrysanthemum ceremony was held on 9th October when wine with chrysanthemum petals steeped in it was drunk at the banquet. The Gosechi was a ceremony when the Emperor attended the Jonedan Hall on the day of the Ox in November, and ate the first rice with which as the first fruits of the year. After which a dance was given by five girls. This ceremony was performed at the present coronation of the present Emperor of Japan at Kyoto. The Nenbi was a ceremony in which [illegible] from various parts of the country were made [illegible] at the Imperial [illegible]

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December. Tsuina ceremony took place on December 31st to prevent epidemics for the coming year, details of which have been published already in this Magazine under the title of Setsubun.

There were three more days for ceremonies, in addition to the usual, such as the day for handing over Imperial Majesty after celebrating the Tenchosetsu, the ceremony of giving [illegible] of the Emperor its birth, and the ceremony of putting the first flowers on the Imperial body.

The Sungo ceremony took place on the 30th birthday of the Empress, when His Majesty received the congratulations of the Imperial Family and Houseshold, and alms were given to the poor and a banquet to the Government officials at the Shishinden Hall. For the entertainment of the guests a nō was played and Chinese poems recited to commemorate the occasion. This ceremony was repeated thereafter every ten years up to the age of 90. The age of 100 years obtained in the case of a mythical Emperor or Crown Prince, and is observed to this day. The Genbuku ceremony was observed on the Crown Prince's attaining his majority, rites being performed with due solemnity.

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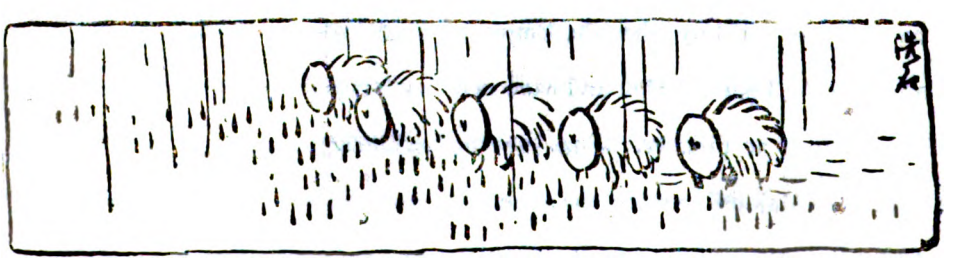
December. Tsuina ceremony took place on December 31st to prevent epidemics for the coming year, details of which have been published already in this Magazine under the title of Setsubun.

There were other movable dates for ceremonies, in addition to the above, such as the day for binding her Imperial Majesty after quickening had taken place, the ceremony of giving a newborn child of the Emperor its first bath, and the ceremony of putting the first *kimono* on the Imperial baby.

The Sanga ceremony took place on the 40th birthday of the Emperor, when His Majesty received the congratulations of the Imperial Family and Household, and alms were given to the poor and a banquet to the Government officials at the Shishii-den Hall. For the entertainment of the guests music was played and Chinese poems recited or composed in congratulation of the occasion. This ceremony was repeated thereafter every ten years up to the age of 90. The same custom obtained in the case of a retired Emperor or Crown Prince, and is observed to this day. The Genbuku ceremony was observed on the Crown Prince's attaining his majority, rites being performed with due solemnity.



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SOME REPRESETATIVE MAGAZINES

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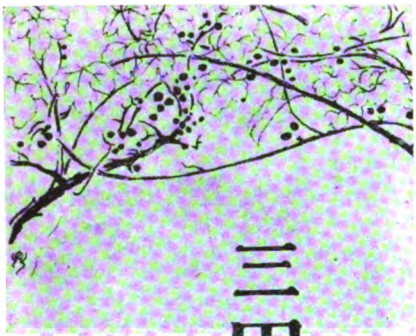

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文章世界

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SOME REPRESETATIVE MAGAZINES

PUBLICATIONS PROHIBITED UNDER THE SHOGUNATE

By S. HOTTA

THE art of printing was highly developed during the Tokugawa period and many books were published, some of which were printed with ordinary type and others from wooden blocks, though the type was also of wood. A sharp eye was kept on all books to avert the appearance of any calculated to disturb the existing order of things; and the policy adopted in this connection gives a very good idea of the inner thought of the government of the day.

The books of which publication was prohibited were of seven kinds: Books on Christianity; on the history of the Toyotomi family; on Foreign countries; on national topography; on the private life of any member of the Tokugawa family; on the Tokugawa shogunate by way of criticism; books likely to disturb the public peace; books detrimental to morals.

Books on Christianity were prohibited because the Bakufu authorities came to believe that the foreigners who represented this religion were bent on undoing the government of the country and having their own countries exercise power over Japan. The Tokugawa shoguns not only stopped the publication and circulation of Christian books but instituted a policy of severe persecution against Christians. Even books on astronony and mathematics were banned if they contained references to the Christian religion. In 1665 a work was published entitled "The Eradication of Christianity," and it was promptly put under the ban and soon went out of print. This book did not attempt the propagation of religion: only a history of the Christian persecutions; yet it wa rejected by the authorities, probably because it was thought the description of Christian endurance under persecution might inspire faith in others, and cause resentment against the authorities which enforced such cruel treatment.

Books on the Toyotomi family were naturally prohibited because the Tokugawa shoguns had overthrown the family and succeeded to its power and prestige. The public did not regard the Tokugawa treatment of the Toyotomi family as justified, and friends of the heirs of Hideyoshi long continued to exist among the Tokugawa followers. On these the shogun always kept a very watchful eye. No one was allowed to say anything good of the family that had been practically exterminated; and anyone writing on the subject was unmercifully punished. When the *Kojo Zoroi* was published in 1649 it was at once prohibited. It consisted of a collection of old letters,

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including one from Japan, the first of the Tokugawa shoguns to lift the sea and bar of Japan, thereby ending the with an attempt to seal sides with Holland, visit would and also a letter of Hayashi recommending to act directly. A letter from Iyasu showed artful cunning, the shogun feared its effect on the public, therefore ordered the publication suppression and promptly delivered the publication, Nihon Ōdai Ichiran.

Another book that came under the ban was the Zaikenchō, a fictitious description of the life of Hideyoshi Toyotomi, which appeared in 1681. The novel was strongly partisan to Ieyasu's cause and against Hideyoshi's, and consequently aroused the indignation of the Tokugawa shogunate. It aroused the anger of the Tokugawa authorities and was soon under the ban. A novel by Kyutei Tanenobu entitled Shinsho Taikōki, a fictitious history, and was soon banned to life. The Tokugawa dictatorship and this and had the author confined to his house for a certain period, until he died. It was said that his murderously accurate knowledge of the inside life of the Tokugawa family was obtained from a relative of his who had been a waiting maid in the Tokugawa family.

The Shogun's government had naturally many enemies and it was very difficult to keep down writings in critical of its policy. Yet there were always patriots ready to take their lives in their hands and challenge the policy of the Tokugawa. In 1825 Fujisawa Tamenosuke, Hashimoto Sadayū, successively protested out the evils of the age and suggesting reforms to the existing administration. He even presented a copy to the shogun. The latter was not pleased and ordered the author to be imprisoned. Even after this a biography

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including one from Ieyasu, the first of the Tokugawa shoguns, to Hideyori, the son and heir of Hideyoshi, threatening him with an attack if he took sides with Ishida Mitsunari, and also a letter of Hideyori promising to act discreetly. As the letter from Ieyasu showed artful cunning, the shogun feared its effect on the public, immediately ordered its suppression and promptly beheaded the publisher, Nishimura Denbei of Osaka.

Another book that came under the ban was the *Taikoki*, a fictitious description of the life of Hideyoshi Toyotomi, which appeared in 1698. The novel was subsequently printed but each time it was at once suppressed and destroyed. In 1804 a book called *Yehon Taikoki*, giving an illustrated account of the Toyotomi family, was published, and the illustrator and printer were ordered to be put in handcuffs for thirty days, the work itself being confiscated. Jippensha Ikku, the famous author of the *Hizakurigé*, was also fined and imprisoned for writing a book describing battles between ghosts, which clearly portrayed the struggle between the Tokugawa and the Toyotomi families. All this showed how uncertain of its tenure was the Tokugawa govenment as well as considerable guilt of conscience.

Books about foreign lands were prohibited in accordance with the shogun's policy of forbidding all communication with foreign countries concomitant with the prohibition against Christianity. Presumably it was thought that knowledge of foreign lands might weaken opposition to foreigners. In 1765 a book called *Komodan* was published, describing the manners and customs of Holland and explaining the European alphabet. This description of the foreign alphabet was regarded with mysterious awe, as it was supposed that from a knowledge of it anyone might be able to read Dutch and thus gain the information which the government had prohibited. A book entitled the *Sangoku Tsüran* by Rin Shihei was also placed under the ban because it described Korea, Luchu and Yezo.

It was perhaps only natural that the shogunate should prohibit books on the Tokugawa family, as an accurate account of its rise to power might well impair its dignity in the popular mind. In 1716 a book called the *Banpo Zenshū* was published, giving an appraisement of old pictures and illustrations, and containing examples of the caligraphy of some of the Tokugawa shoguns. It aroused the anger of the *Bakufu* authorities and was soon under the ban. A novel by Ryutei Tanehiko drew illustrations freely from Tokugawa history, and was remarkably true to life. The *Bakufu* disapproved of this and had the author confined to his house for a certain period, until he died. It was said that his wonderfully accurate knowledge of the inside life of the Tokugawa family was obtained from a relative of his who had been a waiting maid in the Tokugawa family.

The Shugun's government had naturally many enemies and it was very difficult to keep down writings in criticism of its policy. Yet there were always patriots ready to take their lives in their hands and challenge the policy of the *Bakuju*. In 1687 Kumazawa Banzan wrote his *Daigaku Wakumon*, unreservedly pointing out the evils of the age and suggesting reforms to the existing administration. He even presented a copy to the shogun. The latter was indignant and ordered the author to be incarcerated. Soon after this a biography

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of Tanuma Okitsugu appeared, in which was given a description of the corrupt practices of certain Tokugawa officials. The book was banned and the author banished into exile. Great men like Yamaga Soko, Hirata Atsutané and Watanabé Kwazan wereordered into exile and finally to commit suicide because their books criticised the Tokugawa administration.

Some of the books prohibited on grounds of disturbing the public peace appear simply rediculous or very funny to people of modern times. A book called *Dazaifu Tenman-gu Kojitsu*, published in 1685, and giving an account of the life of the famous patriot Sugawara Michizané written by Kaibara Yekiken, contraverted the idea that this hero was a god. Such a heresy excited the wrath of the priests of the shrine where the hero was worshipped and the government prohibited the book to preserve the peace. In 1769 a book was published entitled *Meiwa Gikan*, purporting to give an account of the lives of popular actors of the day, modeled after the books giving lists of the daimyos; which the authorities considered disrespectful to the daimyos, and so the publisher was sentenced to banishment. In 1805 a book appeared giving a somewhat spicy account of the life of a lawless priest named Enmei-in. It was put under the ban because it might cause strife in religious circles.

In the books prohibited because of their bad effect on national morals were included those of an obscene character either in print or picture. In 1722 books by Ihara Saikaku, a famous novelist, were prohibited; but in regard to such books the authorities were hardly consistent and many works of a lewd character escaped detection or were connived at. Later the regulations were enforced with greater strictness and the authors were put under handcuffs for a period. Tamenaga Shunsui died under the suffering caused by this confinement, in 1841.

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of Cosmas Odingya appeared, in which it was given a description of the concept practices of certain Talagawa officials. The book was banned and the author banished into exile. Upon his arrival in Sabo [illegible] Atanacio and Venancio Kawayan were [illegible] ing loudly to commit suicide because their books were [illegible] the Talagawa administration.

Some of the books prohibited on grounds of distress by the public censorship appear simply ridiculous or very funny to people of modern times. A book called Jacinto Zamora's Mga Pihikan [illegible] lished in 1885 and giving an account of the life of the famous pianist Segarra's Microscope written by Rafael Yabiko, contained in the idea that it was a good. Such a theory even if [illegible] the practice of the sinking when [illegible] was worshipped and the government prohibited people from [illegible] the [illegible] In 1903 a book was published [illegible] Nanay Gabon, pertaining to [illegible] account of [illegible] the [illegible] [illegible] [illegible]

PERIODICALS AND PUBLICISTS

By K. CHIBA

III

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PERIODICALS AND PUBLICISTS

By K. CHIBA

III

ONE of the most representative Japanese monthlies is the JITSUGYO-NO-NIHON which has a long record and is devoted chiefly to commercial interests. The editor is Giichi Masuda, and among its contributors are such distinguished names as Dr. Inazo Nitobé, Dr. Ukita, Baron Shibusawa and others, who are regarded as representing the maximum of wisdom for the rising generation, especially for those aspiring to success in trade and commerce. This magazine is as much concerned with the culture and character of the business man as with the material aspects of his calling. Each number has a map of Japan on the cover, giving the most prominent commercial districts in colour according to the nature of the product.

An imitation of the above monthly is the JITSUGYO-NO-SEKAI, but it is much more active and aggressive in policy than its parent, although not commanding so great a degree of reliability and respect. The editor, Aoyagi Yubi, formerly a schoolmaster, is noted for somewhat eccentric ideas, especially on the woman question. Another magazine, called the DIAMOND, is also a commercial organ, devoting much attention to the promotion of industry and banking. It is, perhaps, one of the leading economic publications in Japan, with a circulation of sóme 40,000 or so. The TOYO KEIZAI is also a prominent economic review, sometimes known as the Oriental Economist; also the ZAISEI KEIZAI JIHO, the former being under the editorship of Tetsutaro Miura and the latter under Dr. Seiichi Honda; but neither of these have so large a circulation as the DIAMOND.

The FUJIN SEKAI, or Woman's World, is the leading magazine devoted to the interests of the fair sex in Japan, with a circulation of some 170,000, the largest circulation enjoyed by any magazine in the country. The editor-in-chief is Kyosui Takanobu and each issue has interesting articles on culture, household themes, the education and training of children and so on, such noted women as Madam Shimoda and Madam Hatoyama being among the contributors. Novels

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by leading authors of the day appear serially in the pages of the FUJIN SEKAI. Its large circulation is due mainly to the fact that all its articles are rewritten by the editor in a style that appeals to the popular taste among women, while the price is remarkably low. There are numerous other magazines for women but none of them possess any merit that is not shared by the FUJIN SEKAI.

The SHIN ENGEI is a pictorial magazine devoted to amusing illustrations and interesting characters and episodes. It is an expensive production and hardly pays, naturally having a small circulation. But the publishers comprise a big firm manufacturing rouge and other cosmetic and toilet articles, and some of the profits from sales are devoted to keeping up the magazine as an advertisement. The editor is Reiichiro Yuki, formerly on the *Kokumin* newspaper.

The SHINSHOSETSU is a kind of fiction magazine, publishing novels by leading authors, something like Munsey's All-Story Magazine. Its policy has considerably changed of late, however, and now it seems to be apeing political influence under the editorship of Jun Tanaka. This monthly is especially influential in literary circles. Another monthly of influence among men of letters is the BUNSHO SEKAI, issued by the Hakubunkwan publishing house. In its columns appear original contrubutions by young aspirants to literary distinction. The editor, Sakujiro Kano, is himself a young novelist of promise, and a graduate of Waseda University. The SHIRAKABA is also a literary periodical, and exercises great influence, considering its slender patronage. The magazine is published by a party of young nobles interested in the promotion of literature and literary taste. Important novelists of the younger schools, like Takeo Arishima, Ikuma, Satomi Jun and Mushakoji Saneatsu were trained in the pages of the SHIRAKABA. The TEIKOKU BUNGAKU is also a literary review devoted to contributions by literary men of the Imperial University, but it does not command any great degree of patronage in literary circles. The GEIBUN is the literary magazine of the department of literature in the Kyoto Imperial University; while the WASEDA BUNGAKU is a review of similar principles representing the literature faculty of Waseda University. The literary magazine of the Keiogijuku University is called the MITA BUNGAKU.

The KODAN CLUB is a monthly devoted to stories and popular novels as well as various sports and games, appealing to a distinctly lower class of readers than the foregoing publications. It is alive with gay pictures of geisha and actors, and has a circulation of about 70,000. Kinematograph magazines are now a feature of the Japanese publishing world, and many of the pictures in the

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by leading authors of the day appear serially in the pages of the LUCIFER SPECIAL. Its large circulation is due mainly to the fact that it carries remission by the editor in a style that appeals to the popular taste among women while the price is remarkably low. There are many as other reasons for women's control of their possessions may merit that is not shared by the LUCIFER SPECIAL.

The Shirk Library is a world-renowned institution, annually [illegible] and increasingly [illegible]. It is an expensive proposition, [illegible] especially [illegible] the public is compelled to pay three hundred dollars and volume of the [illegible] for one of the books. The Shirk Library is [illegible] as an investment. The editor is Bellinio Shirk, formerly on the Kansas newspapers.

[illegible] 166.

[illegible] publishing [illegible] leading authors, something like [illegible] Library Miscellany. Its policy has considerably changed of late, however, and now it seems to be [illegible] political influence under the editorship of Jim Jamison. This monthly is [illegible] Journal in literary circles. At [illegible] monthly of 160 pages among [illegible] in the [illegible] Nation for All [illegible] The [illegible] publishing house. [illegible] Young aspirants to literary distinction

The editor is Dolphin King, is blessed a young person of [illegible] and a graduate of Wa de University. The SHIRK-KAMA is also a literary periodical, and [illegible] "Authors, Readers, and Writers" is [illegible] publication. The magazine is published for the [illegible] and is noted in the [illegible] for its numerous and literary [illegible] of the [illegible] The Shirk Additions Library [illegible] are included in the [illegible] [illegible] SHIRK-KAMA. The [illegible] is known as Literary [illegible] devoted to world affairs by [illegible] one of the [illegible] but does not cover [illegible] of politics. In [illegible] The [illegible] is [illegible] [illegible] [illegible]

DOBASHI CHIKA, of this type. The SHOBIKIDAN is a comic monthly with Oda-san Miyatake as editor, a very eccentric character. The publication has a circulation of 70,000 at the time, but its popularity was cut by the war. The SHUKAN ASAHI is more serious and during the years preceding the war was published in the interest of peace and good relations with other countries. Its editor was Hasegawa Nyozekan, one of the most liberal writers in Japan. The SHUKAN YOMIURI, is the Tokyo Nichi-Nichi or an Osaka one.

It would indeed be impossible to give any idea of the numerous periodicals that burden the news stalls from week to week and month to month in Japan. These already mentioned are

well subscribed to by the people in public and private offices and devoted to special subjects as well. There are over 2,000 magazines published in Tokyo alone, some of them in English, French or German. It is said that the number of weeklies living on the edge for competition are over 5,000 in Tokyo; but rumored as is low and writers do not flourish. One of the leading weeklies of Japan pays over one of its regular staff writers for special articles, but the average is but six yen a page from the Editor-in-Chief. Some of the special illustrators for Japan receive out fairly well if they do not reach Landseer proportions. Owing to a scarcity of paper since the Japanese publicity would has been greatly put to it to keep up without increasing the price of periodicals; and after many of the weeklies have put up the price the number of subscribers seems not to have fallen off, but rather increased.

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KODAN CLUB are of this type. The SUKOBURU is a comic monthly with Gaikotsu Miyataké as editor, a very eccentric character. The public regards him as the incarnation of genius and humour. The editor started in his career as proprietor of the Osaka *Kokkei*, which reached a circulation of 70,000 in its first the issue, but its prosperity was cut short by Government. The SUKOBURU is most energetic in ferreting out all sorts of strange news and turning it to humourous account for the delectation of a curious public, including both foreign and domestic themes. The extraordinary drawings are a feature of this monthly, the chief illustrator being the editor himself. The name of the periodical SUKOBURU, means Too Much, or an Overdose.

It would indeed be impossible to give any adequate account of the numerous periodicals that burden the news stalls from week to week and month to month in Japan. Those already mentioned deal with subjects appealing to the genera public; but there are many publications devoted to special subjects as well. There are over 2,000 magazines published in Tokyo alone, some of them in English, French or German. It is said that the number of writers living on the return for contributions is over 5,000 in Tokyo; but remuneration is low and writers do not flourish. One of the leading novelists got only 500 *yen* for one of his novels last year for serial rights, but one obtained as high as six *yen* a page from the CHUGAI. Some of the special illustrators for Japanese magazines make out fairly well, if they display unique skill and become popular. Owing to scarcity of paper since the war the Japanese publishing world has been greatly put to it to keep up without increasing the prices of periodicals; and although many of the leading magazines have put up the price the number of subscribers seems not to have fallen off, but indeed rather increased.

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CANNED FOOD EXPORTS

By M. HAYASHI

JAPAN'S canned food industry, though only begun a few years ago, now enjoys unbounded prosperity, due especially to the demand for tinned goods created by the European war. The slogan of America's food commissioner, Mr. Hoover, that "Food Will Win," has taken hold upon the public mind and the demand for preserved food of all kinds is now immense. This has created a situation that the Japanese tinned food industry exactly needed, and of which it is taking full advantage. In the production of tinned food Japan can help the Allies more than she can in many other way. She has the capacity to produce cheap food beyond all her rivals, and if she pushes her advantage in this respect to its fullest limit she will place her canning industries on a permanent basis.

Since America entered the war she has exported meat to the value of at least $600,000,000 to her European Allies; and this enormous exodus of meat has naturally caused a shortage at home, so that economy in this food is now regarded as essential and meatless days have been inaugurated. In spite of all care and precaution the demand for meat is not yet fully met. Even in fish and vegetables the need for economy is greatly felt and insisted upon. Resort is being had to the soya bean and to peanuts to make up for the general food deficiency. But western taste in food cannot be thus abruptly changed; and the only way by which America can hope to meet the situation is to look to the Far East to obtain relief. China, Korea and Japan are the great sources of supply in meat and vegetables. In these countries there is no great demand for meat, as the natives do not much partake of such nutriment. Consequently there is always a big opportunity for production and export of such food at prices not one-twentieth of those obtaining in the United States. The only obstacle is the shortage of ships for export of food from the Far East. In any case it is more convenient to send such food out in tins than to send the live cattle. If inspection of meat be carried out in the East and the meat be tinned here it will be a great saving as well as a great convenience. The inspection, of course, would have to be under the supervision of American officers or officials; which would obviate the necessity of inspection in the United States.

What is most needed now to ensure appropriate transactions is better coöperation among Japanese exporters and American importers in regard to tinned foods. The food of Americans and Europeans has fats and albumen as a basis while

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CANNED FOOD ARGUMENTS

BY PHILIP AGASSIZ

[illegible] only be in a few years a very extensive market, especially to the United States, due to created by the [illegible] ship of America's chief competitor in the Hawaiian [illegible] [illegible] movements. Hawaii's [illegible] [illegible] [illegible]

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that of Asiatics has starch as a basis; and this circumstance offers ample opportunity for exchange of products. For her needs in albumen and fat Japan depends on fish and vegetables. Japan does not, of course, supply enough meat to meet her home demand, and therefore has no surplus for export; but she has plenty of fish, vegetables and legumes, which western nations are now turning to as substitutes for meat. She can thus supply the deficieny in this respect now experienced in western countries. It is in tinned fish that Japan has the most ample supplies for export. It is safe to say that the fish caught in Japanese waters is the best in the world. For delicacy of flavour and high quality it cannot be surpassed anywhere. Japanese tinned salmon and crab have already won the confidence of importers in all parts of the world, as these have long been found on the tables of the best restaurants and hotels in Europe and America.

In addition to her immense supplies of tinned fish Japan has ample resources in tinned beans and peas. The professor of food chemistry in the University of California has stated that Japanese tinned beans are among those possessing the most delicious flavour and the highest food value, being more nourishing than milk. He says that the Japanese bean soup known as *misoshiru* is better than milk and has been advocating its use in America. This soup can be imported in tins very cheaply, and thus one of the best of foods is at once available to all Americans. This bean soup is the daily food of millions of Japanese; and their long experience in making it renders the Japanese without a rival in its preparation.

Japanese tinned pork and beans also promise to be in great demand among the food exports from the East. The product is made from boiling together pork and soja beans, and the food is greatly relished by Europeans. Both pork and beans are cheap in Japan, and the supply too is ample for export. Thus Japan can produce these goods at a figure below anything possible to western suppliers of tinned foods. The Japanese are the most expert of orientals in the cooking and preparation of beans for food. In fact western nations are now studying our methods to try and learn our secrets in this art.

Canned oysters and other shell fish are a further feature of the tinning industry in Japan, with exports fast increasing. The market price of oysters in America is thirty times higher than in Japan; so that there is no possibility of competing with the Japanese goods in price.

The only obstacle to the progress of Japan's tinning industries is the scarcity of tin for making cans; and this, combined with the strict regulations as to food inspection in America, greatly retards the expansion of the industry. At present the cost of the tin is higher than the contents of the can in Japan. Attempts are being made to meet the situation by making tin from Chinese iron, and relief is expected in the near future. Japan expects, too, to be able to meet all the requirements of the pure-food laws of Europe and the United States. In such colleges as the Higher Agricultural School, the Forestry School and the Fishery School special courses are given in the theory and practice of tinning food of all kinds, and it is under the supervision of graduates of these schools that all Japan's tinned foods will be put up. Thus all the tinned goods of the country will be produced under the direct supervision of experts.

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WONDERFUL RICE BALLS

AT Kanzaki in the province of Settsu there once lived a man named Sakunai Uyeda who was a devotee of the goddess of Fortune, Bensaiten. As the spring of a certain year drew toward the close he visited the shrine of the goodess at Minomo, and on his way back strolled slowly along, as there was plenty of time before dark. Finally feeling a little weary he sat down on a stone to rest.

As the man sat there he saw a traveler coming towards him. The stranger jovially saluted him and sat down beside him. He seemed to be a man of about 40 years age. The two began to talk and soon grew quite intimate, smoking together and chatting familiarly about various things. The man told Sakunai that his name was Sugiyama, and that he lived at Ashiya in the province of Settsu, being also a believer in the goddess Bensaiten. The two men arose and were about to resume their journey together when Sakunai suddenly started at the sight of something very extraordinary on a rock in front of him. "See what it is," he suggested to Sugiyama.

Sugiyama proceeded to the rock beside the river and there found a bag which he brought back to Sakunai. On opening the bag it was found to contain eight gold pieces. Sakunai remarked that some one must have left it there, but now it would be very difficult to ascertain the owner. So he suggested that the finder should take it along. Sugiyama, however, preferred that Sakunai should take it, because it was he who first saw it on the rock. Sakunai refused on the ground that it was Sugiyama who went and got it. Thus they contended as to which should take the bag of gold, each insisting that the other should do so. Sugiyama at last said that if Sakunai would not consent to take the bag it must be left just where it was found.

Sugiyama was starting off, and Sakunai was puzzled what to do, as it seemed foolish to leave the bag for some one else to take. He therefore took the bag and both started to descend the mountain. By this time the two men had become such fast friends that they did not like to part from one another, but so far their courses lay in the same direction. On reaching Sakunai's house he took his companion in and introduced him to his wife and daughter, the stranger and the daughter becoming fast friends.

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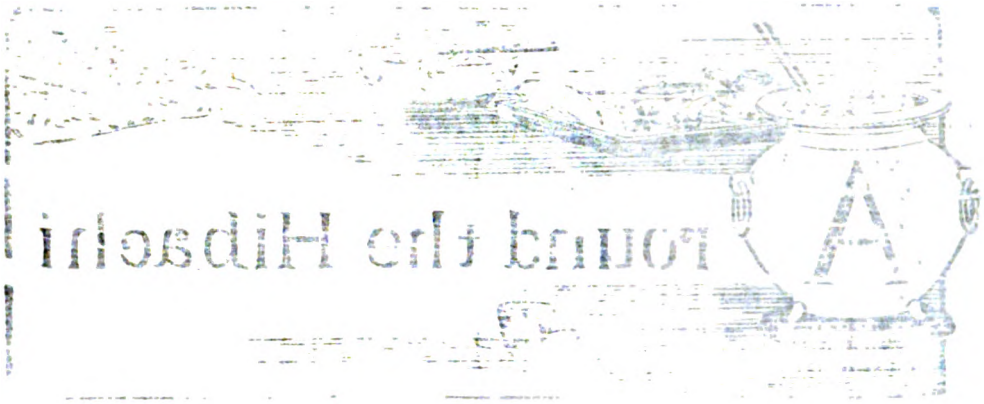

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WONDERFUL RICE BALLS

A T Kanazki in the province of Settan there once lived a man named Sukuni Uyeda who was a devotee of the goddess of Fortune, Benshiten. As the spring of a certain year drew toward the close he visited the shrine of the goddess at Mikomo, and on his way back strolled slowly along, as there was plenty of time before dark. Finally feeling a little weary he sat down on a stone to rest.

As the man sat there he saw a traveler coming towards him. The stranger jovially saluted him and sat down beside him. He seemed to be a man of about 40 years ago. The two began to talk and soon grew quite intimate, smoking tobacco and cheerfully familiarly about various things. The man told Sukuni that his name was Sugiyama, and that he lived at Ashiya in the province of Settan, being also a believer in the goddess Benshiten. The two men arose and were about to resume their journey together when Sukuni suddenly started at the sight of something very unusual on a rock in front of him. "See what it is," he suggested to Sugiyama.

Sugiyama proceeded to the rock beside the river and there found a bag which he brought back to Sukuni. On opening the bag it was found to contain eight gold pieces. Sukuni remarked that some one must have left it there, but now it would be very difficult to ascertain the owner. So he suggested that the finder should take it along. Sugiyama, however, preferred that Sukuni should take it, because it was he who first saw it on the rock. Sukuni refused on the ground that it was Sugiyama who went and got it. Thus they contended as to which should take the bag of gold, each insisting that the other should do so. Sugiyama at last said that if Sukuni would not consent to take the bag it must be left just where it was found.

Sugiyama was starting off, and Sukuni was puzzled what to do, as it seemed foolish to leave the bag for some one else to take. He therefore took the bag and could started to descend the mountain. By this time the two men had become such fast friends that they did not like to part from one another, but as their courses lay in the same direction. On reaching Sukuni's house he took his companion in and introduced him to his wife and daughter, the stranger and the daughter becoming fast friends.

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Next morning Sukunai still insisted on the stranger taking the bag of gold, but Sugiyama again declined. After breakfast the guest took leave of the most grateful host, who sent a kind boat and men to carry the latter to the lands given him by Sukunai. As Sugiyama passed along the highway he came to the river Nihon where he met a ferry-master who asked him to allow himself to be carried. The Sugiyaman declined, as he was then unable to pay; but the ferry-master replied, saying he had nothing to do that day and was without money and tobacco. So Sugiyama expressed relief at the man's misfortune and ferried him the breath he carried. So doing, he departed on his way.

As Sugiyama and the ferry-master became friends they conversed from this time to keep up communication with each other. Sukunai had a fine boy named Sukejiro, who had learnt to be bad by too much indulgence in sake and gaming until his father was called to Heaven to deal with him. Sukunai told his sorrow to Sugiyama.

One day a friend of Sukunai's named Tsuchi called on him and said that he thought the boy Sukejiro was reformed since he was disinherited, and said the son had asked him to ask Sugiyama to allow him to return to his father and request forgiveness of him. So saying, he begged Sukunai to receive the lad back again. This Sukunai, of course, desired to do, but he could not be sure that his son had really repented. So he did not listen to the entreaty. Tsuchi came to the house of Sukunai several times on the same errand.

Sukunai at length found out that his son was now engaging in the corn trade at Nihon and was getting on well; and so he consented to have him back again. During the years of separation from his father the son had become so much changed that the father hardly knew him. He was now a steady fellow and took life rather seriously. Sukunai visited his son's house and admired its richness and good taste. Even his own house at Kumaki was not superior to it. Sukunai stayed in admiration at the fine house with all the latest appointments and the superior wardrobes and big shop he wandered how it was that his son had got on so well, and how he had come to return his ways. By way of explanation the son retailed the following story:

"Seven years ago you dismissed me and sent me adrift and I became a miserable beggar, hardly escaping with my life, and soon operative as a day carrier. One day I chanced to meet a gentleman whom I asked to take a ride on my cart, but he refused unless I asked him for some rice. He gave me some rice balls instead of tobacco; but when I began to eat the rice balls my teeth struck something hard, and when I examined the mouthful, to my surprise I found a gold piece. In the next ball I ate I found another coin. By that time I was so anxious for rice balls that I set to work to devour all as fast as possible, and I found a gold coin in every eight pieces of gold in all. I thought some mistake had been made and searched for the traveler, who had given me the lunch, but he could not be found. So I took the gift as from Heaven, and asked Heaven to help me to return. I therefore accepted the coin as Heaven, gave up my bad ways and reformed wholly. With the money I determined to start some useful business, resolving to myself that as soon as I made a success of it I would ask for pardon and reconciliation of my parents."

Sukunai, needless to say, was surprised and delighted to hear de story. He asked his son for further description of the stranger who had given him the rice balls, and from the answer he knew that it must have been Sugiyama, into whose lunch he himself had placed the gold when giving him the rice balls. He told his son how it had all happened, and how realized that Sugiyama had given the rice balls to Sukejiro not knowing he to be the son of his best and friend. The whole thing was the work of the gods as Sukunai saw it, thought Sukunai, and thanks must be duly given for for this mercy. When Sugiyama heard the story he too was deeply pleased. Sukejiro now married Sugiyama's daughter while Sugiyama adopted Sukejiro's sister; and thus the two families were united in prosperity.

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Next morning Sakunai still insisted on the stranger taking the bag of gold, but Sugiyama again declined. After breakfast the stranger offered the most grateful thanks to his kind host and went his way, carrying a nice lunch of rice balls given him by Sakunai. As Sugiyama proceeded along the highway he came to the river Muko where he met a *kago* carrier who asked him to allow himself to be carried. This Sugiyama declined, as he was then nearly home; but the man entreated him, saying he had nothing to do that day and was without money and tobacco. Sugiyama expressed regret at the man's misfortune and offered him the lunch he carried. So doing, he departed on his way.

As Sakunai and Sugiyama had become sincere friends they continued from this time to keep up communication with each other. Sakunai had a fine boy named Sakujuro who had been going to the bad by too much indulgence in saké and gambling until his father was obliged to disinherit him. Sakunai told his sorrow to Sugiyama.

One day a friend of Sakunai's named Tsuchida called on him and said that he thought the boy Sakujuro was reforming since he was disinherited, and said the son had asked him to apologize for him to to his father and request forgiveness of him. So saying he begged Sakunai to receive the lad back again. This Sakunai, of course, desired to do, but he could not be sure that his son had really repented. So he did not listen to the entreaty. Tsuchida came to the house of Sakunai several times on the same errand.

Sakunai at last found out that his son was now engaging in the corn trade at Muko and was getting on well; and so he consented to have him back again. During the years of separation from his father the son had become so much changed that the father hardly knew him. He was now a steady fellow and took life rather seriously. Sakunai visited his son's house and admired its richness and good taste. Even his own house at Kanzaki was not superior to it. As Sakunai gazed in admiration at the fine house with all the latest appointments and the spacious warehouses and big shop he wandered how it was that his son had got on so well, and how he had come to refrom his ways. By way of explanation the son retailed the following story:

"Seven years ago you disinherited me and sent me adrift and I became a miserable beggar, hardly keeping body and soul together as a *kago*-carrier. One day I chanced to meet a gentleman whom I asked to take a ride on my *kago*, but hede clined and then I asked him for some tobacco. He gave me some rice balls instead of tobacco; but when I began to eat the rice balls my teeth struck something hard, and when I examined the mouthful, to my surprise I found a gold piece. In the next ball I ate, I found another coin. By this time I was so ravenous for rice balls that I set to work to devour all as fast as possible, and I found a gold coin in each, eight pieces of gold in all. I thought some mistake had been made and searched for the traveler who had given me the lunch, but he could not be found. So I took the gift as from Heaven, and asked Heaven to help me to reform. I therefore accepted the offer of Heaven, gave up my bad ways and reformed wholly. With the money I determined to start some useful business, saying to myself that as soon as I made a success of it I would ask forgiveness and restoration of my parents.'

Sakunai, needless to say, was surprised and delighted to hear the story. He asked his son for further description of the stranger who had given him the rice balls, and from the answer he knew that it must have been Sugiyama, into whose lunch he himself had placed the gold when giving him the rice balls. He told his son how it had all happened, and now realized that Sugiyama had given the rice balls to Sakujiro not knowing him to be the son of his host and friend. The whole thing was the work of the goddess Bensaiten, thought Sakunai, and thanks must be duly given her for this mercy. When Sugiyama heard the story he too was deeply pleased. Sakujiro now married Sugiyama's daughter while Sugiyama adopted Sakujiro's sister; and thus the two families were united in prosperity.

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MONTHLY RECORD OF EVENTS

(APRIL 25 to MAY 25)

APRIL 25.—The Imperial Government issued regulations for controlling the price of imported rice, and arranged to import rice itself for that purpose.

April 26.—The Tokyo Municipal Office decided to increase the number of electric cars in the city and extend the tramway system, at an outlay of some 30,000,000 *yen*.

April 27.—According to statistics issued by the Tokyo city authorities the number of houses in the city is now 62,076, and the population 2,349,830, of whom 1,262,373 are males and 1,087,457 females, an increase of 68,409 in the number of inhabitants in the metropolitan area.

A number of Tokyo capitalists, including Mr. S. Hayakawa and Mr. Kichibei Murai, decided to form a company to erect a beautiful hall in Japanese architecture for the use of public meetings in the capital, the site to be at Uchisaiwai-cho and the cost 1,500,000 *yen*.

May 2.—The annual general meeting of the Japan Red Cross Society was held at Hibiya Park in Tokyo, and attended by her Imperial Majesty, the Empress.

May 4.—At a convention of public school teachers held in Tokyo it was decided to extend the age of compulsory education from 6 to 8 years.

May 5.—Over 1,000 delegates attended the annual meeting of Young Men's Associations convened in Tokyo.

May 10.—The Japan Red Cross Society appointed as its delegates to the Red Cross Societies of the Allies the following gentlemen: Prince Yoshihisa Tokugawa, Dr. Ninakawa, Dr. Sawamura, Mr. Y. Naito, Mr. Kageyama, and Mr. Yoshida as interpreter.

May 13.—Several thousand Chinese students attending colleges in Tokyo held a mass meeting to protest against the new convention between Japan and China, and about one thousand decided to leave for home to emphasise the protest. The Japanese authorities did what they could to appease the indignation of the students by assuring them that there was nothing derogatory to the dignity of China in the new treaty, but without much effect.

May 14.—The Government promulgated

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MONTHLY RECORD OF EVENTS

(APRIL 23 to MAY 23)

APRIL 23.—The Imperial Household Department issues regulations for celebrating the Prince of Imperial Blood, and arranges to mount rice itself for that purpose.

April 25.—The Tokyo Municipal Office decided to increase the number of electric cars in the city and extend the tramway system, at an outlay of 300,000 yen.

April 27.—Accordingly to statistics issued by the Tokyo city authorities the number of houses in the city is now 630,676, and the population 2,390,870, of whom 1,260,373 are male and 1,130,497 female, an increase of 63,409 in the number of inhabitants in the metropolitan area.

A number of Tokyo celebrities, including Mrs. S. Hayakawa and Mr. Fishibai Bunkio, decided to form a company to erect a beautiful hall in Japanese architecture for the use of public meetings in the capital, the site to be at Ushigome-ku and the cost 1,000,000 yen.

May 2.—The annual [illegible] of the Japan Red Cross Society was held at Tokyo, Count [illegible] presiding. The Empress, Mary [illegible] contribution of public school teachers in Tokyo it was decided to extend the agricultural education [illegible] to 5 years.

May 5.—On [illegible] the annual meeting of Young Men's Association was [illegible] in Tokyo.

May 10.—The Japan Red Cross Society [illegible] as to dispatch to the Red Cross Societies of the Allies the following condolences: Prince Yorihito Tokugawa, Dr. Nishikawa, Dr. Sawamura, Mr. Y. Ishii, Mr. Kojima, and Mr. Yoshida as lieutenants. May 13. [illegible] Imperial Clinic [illegible] according to [illegible] Tokyo [illegible] to [illegible] the new [illegible] Nobumoto, Japan and China, and [illegible] to leave for London to explain the process. The Japanese authorities did what they could to prepare the [illegible] [illegible] [illegible]

regulations for the proper keeping of an official census of the empire, the work to begin October 1, 1920. This will be the first time that such a work has been scientifically and accurately attempted in Japan.

May 15.—The second agreement between Japan and the United States for exchanging parcel post was signed by both parties at the Japan Bureau in Tokyo, the rates to be 8s. representing a tonnage of 2,600.

Passenger rates were raised on the Imperial Government Railways throughout Japan by 5 per cent and freight rates 20 per cent, to begin from July 10.

May 16.—The military Commissioners between Japan and China for the settling of Manchuria, and different matters, was signed in Tokyo by representatives of both governments, the details not being made public.

Mr. Arnold Limbert, one of the Japanese friends who helped to save the life of the British Ambassador when the building was attacked by the Red Guards during the last days of the Shogunate, died in Tokyo at the age of eighty-three. He was the first Japanese to receive a decoration from Queen Victoria and was received in special audience by Prince Arthur of Connaught during his last visit to Japan.

Yokohama decided to erect a new Higher Technical School at a cost of ¥250,000 or $.

May 19.—Mr. Arai Kokio, an official of the Mitsui Bank, was run over and killed by a train while he was attempting to cross the railway tracks at a dangerous point in Tokyo.

May 20.—The Government began the sale of foreign rice to control the price of staple food in Japan.

The Japan-American Association in Tokyo annual meeting at the Tokyo Bankers' Club with an attendance of 70 members, including the American Ambassador and Vice-Count Kodera and other distinguished persons.

May 21.—According to an official forecast the wheat and barley crop in Japan this year will be about 10 per cent below normal.

May 22.—The Oriental Colonization Company had its annual meeting and presented a petition to the Government asking for the loan of ¥2,000,000 to enable the Company to extend its operations in Manchuria.

May 23.—Mr. Ozaki Yukio, Minister of Justice, was officially presented with the Grand Cordon of the Order of the Rising Sun by Count Okuma, the new Premier. Count Okuma, who had received the Order of the Chrysanthemum, was also presented with the Grand Cordon of the Rising Sun.

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regulations for the proper taking of an official census of the empire, the work to begin October 1,1920. This will be the first time that such a work has been scientifically and accurately attempted in Japan.

May 15.—The second agreement between Japan and the United States for exchanging steel for ships was signed by both parties at the American Embassy in Tokyo, the total ships in this case to be 28, representing a tonnage of 246,000.

Passenger rates were raised on the Imperial Government Railway throughout Japan by 25 per cent and freight rates 20 per cent, to begin from July 16.

May 16.—The military Convention between Japan and China for the better policing of Manchuria, and Siberia if necessary, was signed in Pekin by representatives of both governments, the details not being made public.

Mr. Amano Kashun, one of the Legation guards who helped to save the life of the British Ambassador when the building was attacked by the Mito ronins during the last days of the shogunate, passed away at the age of eighty-three. He was the first Japanese to receive a decoration from Queen Victoria and was received in special audience by Prince Arthur of Connaught during his last visit to Japan.

Yokohama decided to erect a new Higher Technical School at a cost of 750,000 *yen*.

May 19.—Mr. Arai Keizo, an official of the Mitsui Bank, was run over and killed by a train with which his jinrikisha collided, the two railway guards whose carelessness allowed the accident comitting suicide afterwards.

May 20.—The Government began the sale of foreign rice to control the price of staple food in Japan.

The Japan-American Association held its annual meeting at the Tokyo Bankers' Club with an attendance of 80 members, including the American Ambassador and Viscount Kaneko and other distinguished persons.

Mry 21.—According to an official forecast the wheat and barley crop in Japan this year will be about 10 per cent below normal.

May 22.—The Oriental Colonization Company held its annual meeting and passed a resolution to increase the Company's capital to 20,000,000 *yen*.

May 24.—It was officially announced that Mr. Arthur E. Bryan, the new Trade Commissioner for Canada, had arrived in Japan and opened an office for the Canadian Government at Yokohama.

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

New Foreign Minister

In the appointment of Baron Shimpei Goto to the post of Foreign Minister Japan has secured a director of foreign affairs very different in some respects from most of his predecessors in this office. A man of scientific erudition and wide political experience, Baron Goto has had little connection with diplomacy, and is, therefore, an official not unlike the type usually selected for diplomatic positions by the Government of the United States. But the fact that Baron Goto was chosen by the late Prince Katsura to accompany him on his important mission to Russia indicates the confidence which that master of men had in Baron Goto as a man of affairs. Both as Civil Governor of Formosa and as head of the South Manchuria Railway Baron Goto revealed a remarkable gift for administrative ability, which will stand him in good stead in the arduous duties of the Foreign Office, where his firmness and quickness of decision have already begun to be felt, to the discomfiture of pedants, mere talkers and a noisy press. Baron Goto's arrival at the Foreign Office is especially significant at this stage of the European war, as his intelligent understanding of the situation from an Allied point of view is well known, and his sympathy with the Allied cause is keen; while his familiarity with the difficulties devolving upon Russia makes his appointment no less timely and wise.

Japan and Russia

In a special article on Japan's relations with Russia Baron Korekiyo Takahashi tells the readers of the *Kokumin* that the only thing Japan can do to improve the situation in Russia is to assist in directing the new political movement in that country along healthy and judicious lines. In this, of course, Japan must coöperate with her Allies. America, in particular, should be induced to see Japan's good intentions and to cooperate as far as possible with her in mutual interest as well as for the good of Russia. Those who are jealous of America's economic undertakings in Russia simply reveal the narrowness of their outlook. Russia is in need of and is waiting for industrial improvement of every kind;

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM TRYAN

New Foreign Minister

In the appointment of Baron Shimpei Goto to the post of Foreign Minister Japan has secured a director of foreign affairs very different in some respects from most of his predecessors in office. A man of scientific erudition and wide political experience, Baron Goto has had little connection with diplomacy, and is, therefore, an official not unlike the type usually selected for diplomatic positions by the Government of the United States. But the fact that Baron Goto was chosen by the late Prince Katsura to accompany him on his important mission to Russia indicates the confidence which that statesman had in Baron Goto as a man of affairs. Both as Civil Governor of Formosa and as head of the South Manchuria Railway Baron Goto revealed a remarkable gift for administrative ability, which will stand him in good stead in the arduous duties of the Foreign Office, where his firmness and quickness of decision have already begun to be felt, to the discomfiture of pedants, mere lawyers and a noisy press. Baron Goto's arrival at the Foreign Office is especially significant at this stage of the Japan-Russian war, as his intelligent appreciation of the situation from an Allied point of view is well known, and his sympathy with the Allied cause is proved by his familiarity with the difficulties developed upon Russia's diplomacy to lose thereby and win.

Japan and Russia

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and Japan cannot help for to be very great even in this respect without the co-operation of America. In spite of our more than 1,000,000,000 yen of specie reserve Japan is without adequate means to live at in the gigantic industrial development of Russia; while America even easily draw on her boundless resources of wealth to accomodate Russia in her hour of need. Japan really wishes to enable Russia in time to comply with the commercial demands of Germany she must first of all help to promote American enterprise in Russia.

Treaties of Trade

In a special cable dispatch from the Minister of Finance made some interesting statements with regard to the decreasing advance of trade experienced in Japan during the last four months of the present year. The Minister does not find the decrease in excess of exports over imports as a sign essentially unfavorable to Japan, as the increase of imports is largely due to arrivals of raw materials like raw cotton and iron as well as machinery, which only increase the producing capacity of the nation; while the obstacles to increased trade on the other hand have been unfavorable such as lack of freight space and the ban on banks in belligerent countries. Mr. Shoda also supposes that there is reason to believe that the excess of exports over imports for the present year will reach at least 400,000,000 yen, in addition to which some 250,000,000 yen will be due to Japan on silk and other exports, while the inflow of gold for the year will probably total some 650 or 6,000 yen.

American Trade

In a somewhat violent article some time ago the Japan Times of America took for what the paper regards as indifference to Japanese and consequent inconsistency with the professed ideals and principles of the great Republic America and every President of its course into office constantly appeal to justice and humanity, says the Herald, but the world is often surprised to find that America's conduct does not fall in with the dictates of humanity. While condemning German territorial aggrandizement America has in the past not hesitated to step to other nations of their territory, as witness the early methods adopted in Hawaii and in subduing the Philippines from Spain. In this strain the paper goes on making unqualified accusations against America and reviewing on the conduct of American soldiers in China, in a manner that even the Hearst papers in America have never done in regard to Japan. The United States is further accused of trying to work out secret designs in China to the disadvantage of Japan; and recently similar designs are alleged to be under way in Russia on the part of American peripatetics. This America is openly accused of inducing China and Russia against Japan for her own advantage. The Herald concludes by saying where is America's not for Japan-

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and Japan cannot help her to any very great extent in this respect without the coöperation of America. In spite of her more than 1,000,000,000 *yen* of specie reserve Japan is without adequate means to invest in the gigantic industrial development of Russia; while America can easily draw on her immense resources of wealth to accomodate Russia in her hour of need. If Japan really wishes to enable Russia thus to compete with the economic interests of Germany she must be ready to encourage American enterprise in Russia.

Reversal of Trade

In a speech some time ago the Minister of Finance made some interesting statements with regard to the decreasing balance of trade experienced in Japan during the first four months of the present year. The Minister does not hold the decrease in excess of exports over imports as a sign essentially unfavourable to Japan, as the increase of imports is largely due to arrivals of raw materials like raw cotton and iron as well as machinery, which only increase the producing capacity of the nation; while the obstacles to increased trade on the other hand have been unavoidable, such as lack of freight space and the ban on imports in belligerent countries. Mr. Shoda intimates that there is reason to believe that the excess of exports over imports for the present year will reach at least 400,000,000 *yen*, in addition to which some 250,000,000 *yen* will be due to Japan on shipping and other accounts, while the inflow of gold for the year will probably total some 650,000,000 *yen*.

American Justice

In a somewhat violent article some time ago the *Yorozu* takes America to task for what the paper regards indifference to justice and consequent inconsistency with the professed ideals and principles of the great Republic. America and every President as he comes into office constantly repeat allegiance to justice and humanity, says the *Yorodzu*, but the world is often surprised to find that America's conduct does not fall in with the dictates of humanity. While condemning German territorial aggrandisement America has in the past not hesitated to deprive other nations of their territory, as witness the crafty methods adopted in Hawaii, and in snatching the Philippines from Spain. In this strain the paper goes on making uncalled-for allegations against America and reflecting on the conduct of American soldiers in China, in a manner that even the Hearst papers in America have never done in regard to Japan. The United States is further accused of trying to work out secret designs in China to the disadvantage of Japan; and recently similar designs are alleged to be under way in Russia on the part of American propagandists. Thus America is openly accused of inciting both China and Russia against Japan for her own advantage. The tirade concludes by asking where is America's respect for just-

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ice and humanity in trying to get the Japanese out of China and Siberia. Americans, of course, will read this in the same spirit in which the Japanese sometimes have to read the same sort of thing in certain yellow journals in the United States. It will be taken for what it is worth; and that is not much. Yet one is none the less tempted to feel that somehow it smacks of influence from enemy gold. It is indeed remarkable how some journalistic logic-choppers can have the face to argue unjustly against the alleged injustice of others, and fearlessly throw stones while dwelling in glass houses.

Marquis Okuma On Diplomacy

In an article in the *Kokumin* Marquis Okuma indulges in some remarkable remarks on diplomacy. International relations, says the Marquis, are quite unlike those subsisting between individuals. Morality and sincerity do not govern a country's diplomacy, which is guided by selfishness pure and simple. It is considered the secret of diplomacy to forestall rivals by every crafty means available. Reviewing the diplomocy Germany has pursued during the past thirty years, it will be seen that while Britain and France saved Turkey from a crisis, even to the extent of waging the Crimean war, the Kaiser won over Turkey by a single visit to Constantinople; and by the time of his second visit on the pretext of visiting the Holy Land, the scheme of extending the Bagdad Railway to the Persian Gulf had been almost completed. Present-day diplamacy is indeed conducted in this manner. The Hague Peace Conference has no authority over the Powers. So long as there is no organization strong enough to exercise a restraining power over international relations this will continue to be a world where the weak must fall a prey to the strong. Ever since the inauguration of international law in the days of Grotius it has been trampled under foot in time of international conflict; so that unless a country has sufficient wealth and military force to enforce its contentions and authority it must go under. This gives rise to the theory of armed peace, which is, after all, only the strong-army principle. In this respect the Marquis seems to regard the enemy as an example for the Allies.

Evils of National Egoism

The Osaka *Asahi* has a timely article on the evils of that type of national egoism which has brought Germany into clash with Europe and America, and warns those Japanese who cherish similar ideals for their country. Extremes of egoism have the same effect on nations as upon individuals by leading to the contention that might is right. Germany's ambitious schemes to dominate the world are entirely due to such a mistaken conception of national ideal, and have thrown the world into a bloody conflict. When a nation thus loses its head over a monstrous ideal

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ical and humanity in trying to get the Japanese out of China and Siberia. Japan is, of course, will read. This is the same spirit in which the Japanese sometimes have to read the same sort of thing in certain yellow journals in the United States. It will be taken for what it is worth; and that is not much. Yet one is more the less tempted to feel that somehow it smacks of influence from enemy gold. It is indeed remarkable how some journalistic logic-chopping can bare the face to argue unfairly against the alleged injustice of others, and for many throw stones while dwelling in glass houses.

Marquis Okuma on Diplomacy

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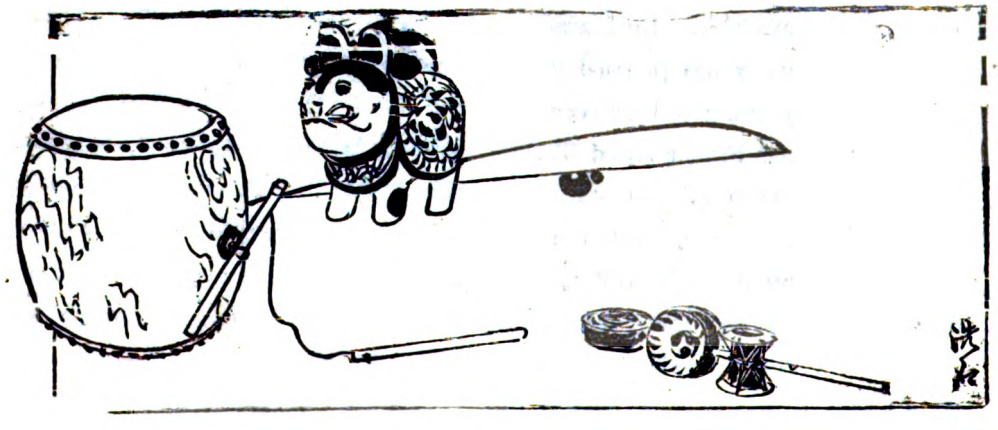
there remains nothing to do but for the world to undertake its overthrow, as the Allies are now doing. President Wilson and Premier Lloyd George have appropriately emphasised the necessity of punishing those nations that menace the peace of the world, and their appeals to the world's sense of justice have dealt a severe blow to German pride and pretension, so that the representatives of Germany have now the impossible task of trying to justify the morality of their cause to mankind. Germany has been shifting from one pretext to another in the mad endeavour to justify her cause; but it will be impossible for her to vanquish the Allies and persuade the world that she has respect for freedom and justice. Those Japanese who are dazzled by the monstrous policy of Germany should take warning from the outcome of such egoism, which draws upon it the ire of all the world. The trouble with Japanese diplomacy, says the *Asahi*, is that it fails to choose between national egoism and a sense of justice, and so it always ends in distrust and hostility.

Japan's Gold Specie

According to returns published by the Finance Department the gold holdings of Japan are now about 1,101,000,000 *yen*, of which 457,000,000 is at home and 644,000,000 abroad. It will thus be seen that notwithstanding the decrease in exports that has characterized the foreign trade of the past four months, the nation's specie holdings continue to increase.



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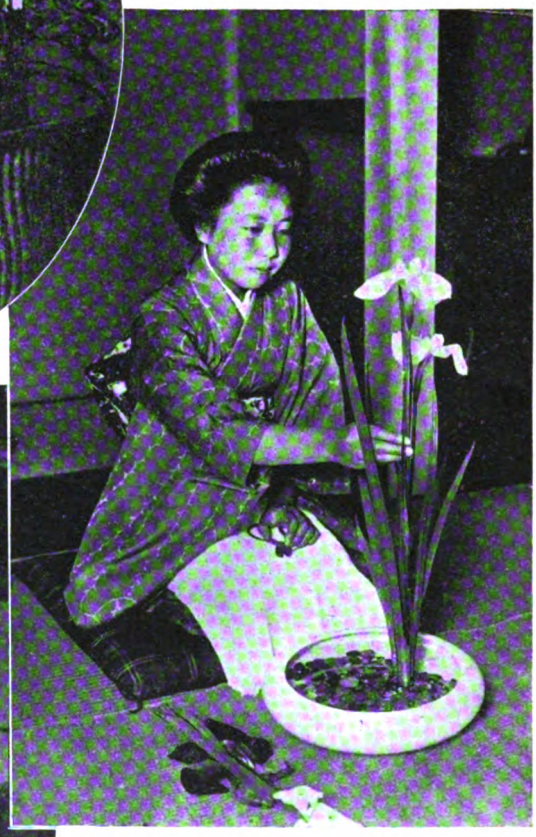

1. H. H. PRINCESS NAGA-KO KUNI, BETROTHED TO THE PRINCE IMPERIAL, AND WILL BE THE NEXT EMPRESS OF JAPAN
2. MISS T. SATO, APPOINTED COMPANION TO THE LITTLE PRINCESS
3. MISS HIRAYAMA (RIGHT), DAUGHTER OF HON. S. HIRAYAMA, ALSO APPOINTED COMPANION TO THE FUTURE EMPRESS OF JAPAN

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PRINCESS YASU-KO FUSHIMI RECENTLY MARRIED TO THE SON OF MARQUIS ASANO, WITH VIEWS OF THE WEDDING PROCESSION IN THE STYLE OF OLD JAPAN

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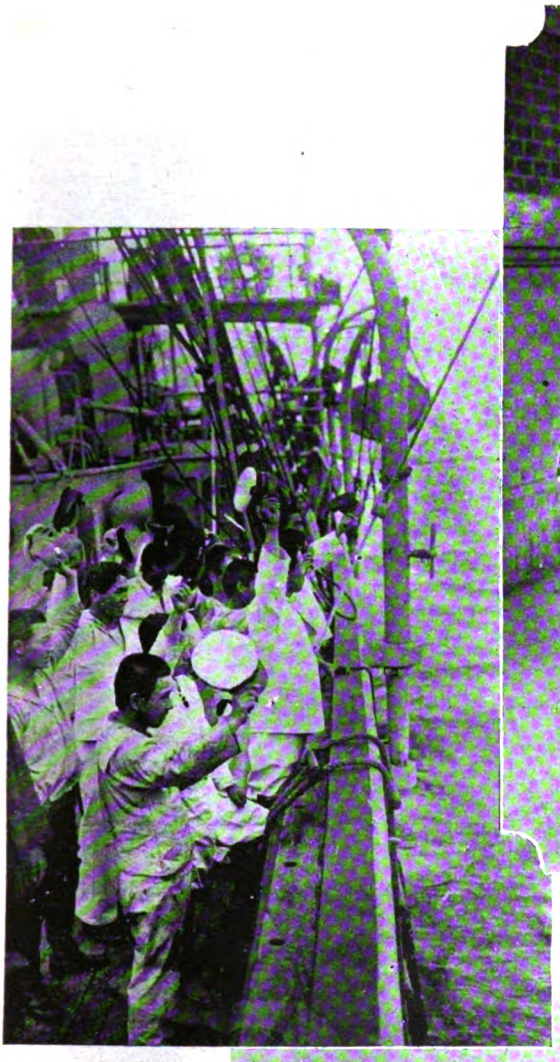

1. LIEUTENANT-GENERAL AOKI COME FROM PEKIN, WHERE HE HAS BEEN ACTING AS MILITARY ADVISER
2. S. S. UNYO MARU, OF THE MARINE EXPERIMENTAL STATION, HOME FROM A LONG CRUISE

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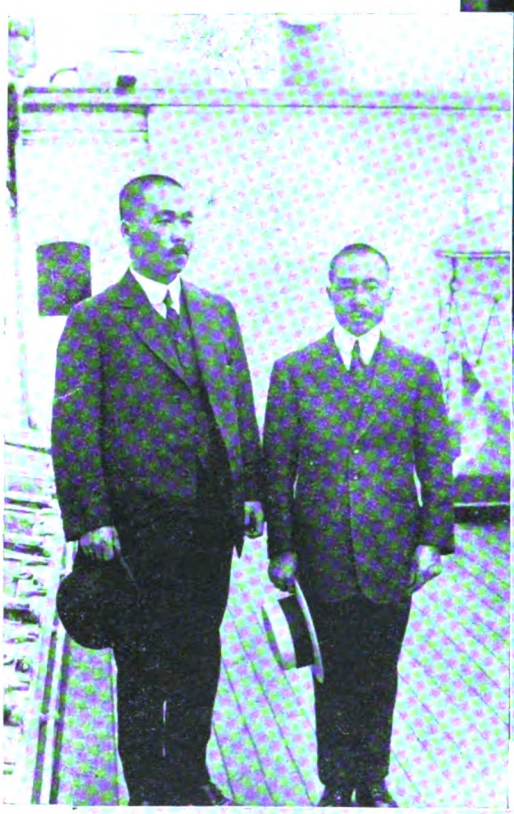

1. CAPTAIN OGAWA (RIGHT) AND CHIEF ENGINEER TAKEZAWA OF THE TAITEN MARU, SUNK BY A GERMAN SUBMARINE
2. COUNT OGIMACHI, NEW IMPERIAL CHAMBERLAIN
3. NEW BOLIVIAN MINISTER TO JAPAN AND HIS FAMILY

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